

# The Catholic Educational Review

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## BISHOP SHAHAN: AMERICAN CATHOLIC EDUCATOR

In an editorial on the late Bishop Thomas J. Shahan, Rector Emeritus of the Catholic University of America, the *Catholic Transcript* of Hartford, Conn., raises the double question: "Would it be too much to say that Bishop Shahan was the greatest Catholic educator of his day in America? Would it be too much to say that he was the greatest Catholic educator that our country has yet produced?" It is significant that such a question as to Bishop Shahan's place in our Catholic educational history should be so promptly raised, for while it is one that need not be immediately settled, it is certainly not out of order, but eminently appropriate in view of the achievements of that notable career so recently brought to an end. For nearly forty years the name of Thomas J. Shahan has been in the forefront of Catholic educational workers in this country, and it may well be asked if any greater services to the cause of Catholic education have been rendered in the period by anyone else. His was a singularly distinguished educational career as a professor, a scholar, and University Rector.

### THE PROFESSOR

Doctor Shahan was Chancellor of the Diocese of Hartford and Secretary to the late Bishop McMahon when invited in 1888 by the first Rector of the Catholic University, Bishop John J. Keane, to become a member of the faculty of the newly established University at Washington, just then approved by the Holy See, but not yet in operation. He was well known to the energetic organizer of the original University staff as one of the most brilliant graduates of the American College



in Rome, and since his ordination a devoted student of history and canon law. After a visit to Hartford, Bishop Keane obtained the consent of the young priest to accept the proffered chair, but on condition that he be allowed three years to make his preparation for the work by study abroad. Dr. Shahan then spent the following year at Rome and Paris, and two years at the University of Berlin, and returned to begin his work at the University in the fall of 1891.

From the first years of his teaching, Dr. Shahan was one of the best known and beloved of the University professors. His extensive erudition won the admiration of all; his intellectual ardor inspired and enthused those who followed his lectures or participated in his seminars; his kindly nature established bonds of cordiality and fellowship which carried over into the after years and held his former students as lifelong friends. As one of these, his eulogist on the occasion of his obsequies, has observed, "Many of us who are here this morning, going back in memory to those years, feel once more the fascination of his magnetic personality. He captivated his students by the seemingly inexhaustible riches of his mind and the beauty of his imagery. . . . His complete self-forgetfulness and his noble generosity in placing all that he had at the disposition of his students compelled both their admiration and their love."<sup>1</sup>

#### THE SCHOLAR

Modern scholarship tends to produce the specialist, and since with every advance in science the sphere of specialization becomes narrower, the investigator is constrained to conduct his researches within the limits of a restricted area. From the very nature of his studies he is in danger of onesidedness of interest, and narrowness of perspective. He must, therefore, bring to his research the safeguards of a broad and liberal culture lest the interests of his special studies warp or limit his views. In the case of Doctor Shahan one beheld the notable instance of rare and recognized scholarship in his chosen subject, combined with a broad and general culture extending into many fields of learning. While the early period of Church History claimed his special interest, from which his fertile pen drew

<sup>1</sup>"The Apostle of Encouragement," by Most Rev. John T. McNicholas, in *CATHOLIC EDUCATIONAL REVIEW*, April, 1932.



such illuminating studies as those to be found in his book, "The Beginnings of Christianity," Doctor Shahan was at home in the realm of Patrology, Roman Institutions and the Middle Ages. In the belief that "An intelligent study of the early Middle Ages has made clear the incalculable influence exercised upon the barbarian world by the Christianized civilization of the fourth and fifth centuries; the manners, politics, tongues of the ancestors of the modern Western world can no longer be studied scientifically apart from a sound knowledge of what our earliest Christian masters were," and that this knowledge must be gathered from their literature, he translated from the German the standard work on Patrology by Bardenhewer. He had, however, other reasons for doing this, for he was a staunch believer that there could be no solid academic formation for ecclesiastics without a knowledge of the lives and writings of the Fathers. His translation, therefore, was intended to further this, and we all know how great a service it has rendered our clergy, our seminary teachers and students.

For a number of years, 1896-1904, Doctor Shahan was a lecturer on Roman Law at the University, and that profound knowledge of Roman institutions, literature and history, phases of which form chapters in his "Beginnings of Christianity" and "The Middle Ages" gave such fulness and richness to his lectures that well-known lawyers of Washington, scholars and professors of the University were in regular attendance at them. Indeed, this was at all times a marked characteristic of him as a professor and scholar; his knowledge was full to overflowing; he could scarcely restrain the onrushes of it in his lectures or informal talks, and particularly when questioned by a student or confronted with an historical problem. On no subject was he, however, more eloquent than the Christian Church in the days of the Empire, or the Middle Ages, "that aged and universal institution which has been the mother and nurse of all modern societies, and which still goes on its beneficent way, with the same sure power, the same generous bestowal of peace and joy, of rest and consolation, of private and public weal, in every society where it is left free to display its mandate as the representative of Jesus Christ."<sup>2</sup>

<sup>2</sup> "The Beginnings of Christianity," 10.



The story of the foundation and growth of the Church, he believed, will always have a profound human interest and value. "There can be nothing more worthy of attention," he wrote, "than the little band of Apostles as they confront the *orbis terrarum*—the Graeco-Roman World. Nor can there be anything more instructive and consoling than to learn by what means and against what odds their immediate successors planted the Christian society in every corner of that ancient world; by what a combination of public and private force this purely spiritual society was opposed; how it flourished in itself and developed organically its constitution, despite all obstacles from within and without; finally, how it shattered or survived every opposition, sat coequal upon the throne of the Caesars and divided with them the allegiance of mankind."<sup>3</sup>

In the foreword of "The Middle Ages," we read that the writer will be amply rewarded, if the studies therein published "serve to arouse a wider interest in that thousand years of Christian history that opens with Clovis and closes with the discovery of the New World. Both in Church and State the life of today is rooted in those ten marvelous centuries of transition, during which the Catholic Church was mother and nurse to the infant nations of the west, a prop and consolation to the Christians of the Orient. Our modern institutions and habits of thought, our ideals and the great lines of our history, are not intelligible apart from a sufficient understanding of what men thought, hoped, attempted, suffered and founded in the days when there was but one Christian faith from Otranto to Drontheim." And perhaps in this connection, more than in any other, was it shown that the profound knowledge of Bishop Shahan was never pedantic. Conscious of the religious, social and political problems of today, he was ever wont to see the relationship of the old-time questions to those of the present. "The problems that now agitate us," he wrote, "and seem to threaten our inherited social order, were problems for the medieval man. The conflicts and difficulties that make up the sum of political history for the last four centuries are only the last chapters in a story of surpassing interest that opens with the formal estab-

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<sup>3</sup> Ibid.



lishment of Christian thought as the basis and norm of social existence and development."<sup>4</sup>

That the role of the Christian Church as the agency of civilization and culture affords the general theme of his many essays in the "Beginnings of Christianity" and "The Middle Ages," is evident whether one read such fascinating chapters as those on "The Church and the Empire," "Gregory the Great," "Justinian," or "Catholicism in the Middle Ages." On her teaching office, her role as educator, he was ever a ready witness and spokesman. Thirty-five years ago at a celebration in Hartford commemorating the eighty-sixth anniversary of the birth of Dr. Henry Barnard, the first United States Commissioner of Education, Doctor Shahan gave a discourse which he prefaced with the remark: "Perhaps in celebrating the history of a century of education it is not out of place that a Catholic priest should say something of the incomparable educational merits of that institution which has seen the rise and fall of so many systems of education, and which alone on earth today can bear trustworthy personal witness to the history of human hopes and ideals for nigh two thousand years." He then spoke on "The Medieval Teacher," referring especially to Boethius in Italy, St. Isidore in Spain, Bede and Alcuin in England, Colchu and Dicuil in Ireland, such medieval teachers "whose students were legion, for progress and culture were then synonymous with the churches and monasteries that were springing up in every Christian State in Europe," and after discussing the seven liberal arts, or "the perfect cycle of education as the Middle Ages understood it, and loved to symbolize it in its miniaturized manuscripts, or on the sculptured portals of its cathedrals, or the carved bases of the pulpits," he showed how civil society was the debtor of such teachers who taught not only the liberal but also the fine and domestic arts—agriculture, fishery, road and canal making, irrigation—"all the humble arts that bring men closer together and develop the social instinct, and enable men to dominate the pitiless grinding forces of nature." It was on this occasion that he said: "It is the glory of the Old Church that these teachers were her priests and her monks, and that in every land she cherished them by her councils and her endow-

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<sup>4</sup> "The Middle Ages," Foreword.



ments. If she had nothing else to be proud of, that would be much indeed."

#### THE UNIVERSITY RECTOR

Appointed Rector of the Catholic University in 1909, the first to be chosen for this office from the professorial body, and at the same time made a Domestic Prelate by Pope Pius X, Monsignor Shahan immediately inaugurated the period of greatest development in the history of the University. He set out at once upon a program of expansion and extension for the University, which when successfully carried out in his three terms as Rector was to result in such an increase in property, in endowment, in physical equipment, in departments of instruction, in student enrollment, in teaching personnel and in prestige as to mark it out as the greatest in the University's career.

✓ Monsignor Shahan was responsible for the increase of the University property from 78 to 152 acres, and the endowment from \$1,082,794 to \$3,196,481. He caused to be built the central power and heating plant which has for twenty years adequately served the needs of a rapidly growing institution. To provide living accommodation for the lay students, who when he became Rector were domiciled in one building, Albert Hall, he built the Cardinal Gibbons Memorial Hall, one of the finest university residence halls in America; and with the increase of graduate students he constructed Graduates Hall, which not only provided additional living quarters but housed the University dining hall as well; to these he added within a short time St. Thomas Hall, formerly occupied by the Paulist community and vacated after the erection of St. Paul's College, which with St. John's Hall, a building erected by the Catholic War Council for rehabilitation work after the War, he converted into residence halls, thus increasing the halls on the University campus for the exclusive use of lay students to five.

In this era of expansion there came also as the result of the Rector's energetic zeal, and to meet the urgent needs of the University, the spacious Martin Maloney Chemical Laboratory, to which was later added an auditorium; the huge gymnasium with its swimming pool and extensive athletic apparatus; the stadium, with a seating capacity of over 15,000, the largest in



the District of Columbia; the magnificent Mullen Library, affording the much-needed facilities for reading, reference and seminar rooms, as well as stack space for an ever-increasing number of books; and finally, that majestic structure, intended to be at once the University Church and a national shrine in honor of the Immaculate Conception, only the Crypt of which Bishop Shahan lived to see constructed, but which will one day rise on the University campus as its all-dominating edifice.

These building achievements of the Rector, stupendous as they seem to us today, in no way tell the whole story of his accomplishments. If they imply, as they do, a constant growth in University work, it should be noted that accompanying this material progress went a corresponding internal development witnessed by the building up of a larger teaching force, and an expansion of the academic life. At the beginning of Bishop Shahan's rectorship the faculty consisted of thirty professors. In the eighteen years of his administration this body was increased to one hundred thirteen, only eleven of whom had been on the faculty in 1909 when Bishop Shahan took charge. He had, therefore, the task of recruiting almost an entirely new faculty during his term of office as Rector. There had been also a gradual expansion in the academic work, many new departments opened and the older ones enlarged, and in some instances expanded into schools. During his term also the Constitution of the University was revised, which, while not changing the organic structure of the institution, more clearly defined the scope and the relations of departments, and emphasized the graduate character of the University.

The student body in 1909, when Bishop Shahan became rector, numbered 225; in 1928, when he resigned, there was a total of 892 in the schools of the University proper, and counting the enrollment of the summer session and of the colleges of the religious orders grouped around the University and affiliated with it, the grand total was 3,478; and whereas in 1909 there were only six houses of study of the religious communities, in 1928 these had increased to twenty-six. Perhaps one of the most notable phases of this expansion of University work was that inaugurated by Bishop Shahan when the summer school for the teaching Sisterhoods was opened at the University in 1911.



This first University summer session under Catholic auspices was the beginning of one of the most significant movements in the history of Catholic education in our country, and if we have today over eighty such summer sessions under college and university auspices with an enrollment of thousands of Sisters, too much credit may not be paid to the courageous and zealous educator who, with the cooperation of the late Doctor Shields and Monsignor Pace, gave the movement its start. Out of this summer session and because of its astounding success developed the Catholic Sisters College, the first college expressly intended for our teaching nuns, whereby the advantages of the University were placed at their disposal and they were enabled to obtain their academic training under Catholic influences. From very modest beginnings this institution has steadily grown and now has its own campus adjoining the University, its own plant comprising seven buildings, five of which are houses of study occupied by the Sister students, a faculty of thirty-five, drawn from the University staff, and an annual enrollment of over two hundred students. Bishop Shahan was one of the original promoters of this project, was from the outset its Director, and never wavered in his devotion to its interests and welfare.

The affiliation movement for Catholic high schools and colleges, upon which the University entered in 1912, was another enterprise of Bishop Shahan's administration. Today, twenty-nine of our Catholic colleges, two hundred high schools and fifty novitiates are linked with the University through this movement, having adopted the standards in organization and curricula which the University has laid down for their recognition. The advantages accruing to the University and the affiliated institutions as a result of this relationship have become evident with the years and have fully justified the counsel of Leo XIII, Founder of the University, who urged the affiliation of "seminaries, colleges and other Catholic institutions according to the plan suggested in the Constitutions, in such a manner as not to destroy their autonomy." It was the late Dr. Thomas E. Shields who first advocated affiliation for the institutions conducted by the Sisterhoods, and he found in Bishop Shahan an enthusiastic supporter and promoter of it. The Rector sponsored it and convinced the Trustees of the University of its



advantages and feasibility. To him it was another opportunity to increase the services of the University to the Catholic schools, and he never permitted such opportunities to pass; rather was he eager to grasp them and to bring the influence of his official position and, if need be, the resources of the University, to the support of any project designed to further the interests of the Catholic cause.

It was to this—the cause of Catholic education—rather than to the Catholic University alone, that Bishop Shahan dedicated the best years and energies of his fruitful life. His were the interests of the churchman as well as the educator, so every worthy educational effort was sure to win his immediate and hearty cooperation. When, for example, the formation of the International Federation of Catholic Alumnae was first discussed, Bishop Shahan gave freely of his counsel and encouragement to the founders and designated the Vice-Rector of the University, Monsignor Pace, to be its director. Similarly he endorsed and blessed the National Catholic Alumni Federation in their more recent efforts to organize and unify the various University and College Alumni associations. His leadership, however, in the National Catholic Educational Association, of which he was President General for eighteen years, attests the breadth of his educational interests and the intensity of his devotion to them, and the success of this organization, representative of every department of our educational system, in promoting a sense of solidarity, unity of purpose and aims, and loyalty to a common cause, was to him a supreme satisfaction.

PATRICK J. McCORMICK.



## EXTRA-CURRICULAR ACTIVITIES IN CATHOLIC HIGH SCHOOLS

What are the practices of Catholic Secondary Schools with respect to extra-curricular activities? Do they as a rule seek to encourage them or do they on the contrary endeavor to suppress them? Is there any limit to the number of such activities? What benefits, if any, are derived from them? Is credit given for them? Is the situation the same in the parochial as in the other types of schools? And how do the different institutions deal with the difficulties arising from extra-curricular pursuits?

The above represents only a few of the many questions that arise in the minds of those entrusted with the conduct of Catholic education. But where can one secure definite information concerning them? In brief, nowhere. Data regarding extra-curricular activities in the secular system are easily available while published material concerning our Catholic institutions is extremely meager, if not wholly lacking. Confronted with the necessity of obtaining some detailed knowledge, the writer had recourse to a questionnaire. The results proved so illuminating that certain of them are presented here in the hope that they may be as helpful to others.

More than 500 Catholic secondary schools were solicited for information; data were supplied only by 284. The schools reporting were distributed through forty-two states and were under the control of sixty-four different teaching organizations. The number of pupils enrolled in them was approximately 62,000.

TABLE 1.—*Distribution of Schools According to Size*

<i>Number of students</i>	<i>Number of schools</i>
1- 49 .....	30
50- 99 .....	66
100-149 .....	45
150-199 .....	47
200-249 .....	22
250-299 .....	16
300-349 .....	16
350-399 .....	6
400-449 .....	3
450-499 .....	4
500 and over .....	29
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TABLE 2.—Types of Schools

	Boys	Girls	Coedu- cational	Total
Parochial .....	10	17	71	98
Private .....	53	74	10	137
Central High .....	21	14	14	49
Total .....	84	105	95	284

*Do Catholic schools tend to encourage or suppress extra-curricular activities?* The answers to this question were such as cause one to wonder whether the term "extra-curricular" is not a misnomer since changed attitudes have robbed the word of many of its formerly distinguishing characteristics. "Student originated," "outside the regular routine," "devoid of credit" and similar characterizations are by no means as true at present as they were a score of years ago. At any event, in reply to the question *Is any effort made to encourage participation in extra-curricular activities?* two-thirds of the schools (65.8 per cent) answered in the affirmative. Thus the influence of the faculty is clearly shown. The relations of the teaching staff to extra-curricular activities were most apparent in the responses to the second query, viz., *Are extra-curricular activities under the direction of the faculty?* to which 242 schools or slightly more than 85 per cent replied affirmatively. The response to this interrogation indicated also the means by which the problems associated with extra-curricular activities were controlled. Abuses which have so often tended to place extra-curricular work in an unfavorable light have not infrequently resulted from a lack of proper supervision. Too much interference on the part of authority serves to kill the natural spontaneity that should always be one of their chief features; on the other hand, failure to maintain a guiding hand inevitably leads to disaster.

The vast majority of the schools failed to allow any measure of academic credit for participation in extra-curricular pursuits. Two hundred and forty-three institutions reported against the idea and only forty-one in favor. Uniformity was lacking in the practices of those which granted credit. Sixteen stated that a quarter of a credit only was allowed; eleven granted one-half; twelve, one; one, two; and one, four. The situation is not radically different to that found in the public school system where the disposition is more generally against than in favor of bestowing academic rewards.



*To what extent are extra-curricular activities found in the Catholic secondary schools?* In gathering the data on this point, the different activities were first classified under seven headings, viz., Religious, Literary, Musical, Athletic, Dramatic, Social and Academic. The grouping was arbitrary, yet it corresponds closely with that employed in similar studies in the secular system.<sup>1</sup>

TABLE 3.—*Number of Schools Providing Extra-Curricular Activities in the Various Fields*

<i>Activities</i>	<i>Number of schools</i>	<i>Per cent</i>
Total number of schools reporting .....	284	
Religious .....	243	85.56
Literary .....	194	68.30
Musical .....	211	74.29
Athletic .....	252	88.73
Dramatic .....	155	54.57
Social .....	7	2.46
Academic .....	26	9.15

The first observation to be made concerning the tabulation was the manifest tendency of the various activities to group themselves under the first five headings of Religious, Literary, Musical, Athletic and Dramatic. Social organizations and those of an academic nature apparently did not represent any strong appeal or were not encouraged in any great measure by the staff, since they were found only in a little over 2 per cent and 9 per cent of the schools respectively.

A second feature worthy of notice is that the first five classifications were all found in more than 50 per cent of the schools and that three of them, religious, athletic and musical, were found in three-fourths or more of the institutions studied. In order of rank, they stood as follows, Athletic activities, 252 institutions or 88.73 per cent of the total number studied; Religious, 243 institutions or 85.56 per cent; Musical, 211 schools or 74.29 per cent; Literary, 194 schools or 68.30 per cent; Dramatic, 155 institutions or 54.57 per cent; Academic, 26 institutions or 9.15 per cent; Social activities, 7 institutions or 2.46 per cent. Student government was classified as an extra-curricular activity and so reported by 42 schools or 9.15 per cent.

The fact that the number of schools making provision for ath-

<sup>1</sup> Wilds, Elmer H., *Extra-Curricular Activities*. The Century Company, New York, 1926, pp. 56-62.



letic contests surpassed those offering activities of a religious character is rather striking. The data at hand permit no explanation of the apparent anomaly though it may readily be conjectured that certain institutions prefer to leave those activities to the parishes rather than appear to usurp the prerogatives of them.

*Does the size of a school have any bearing on the number of activities offered?* Table 4 supplies an answer.

In his *Extra-Curricular Activities*, Wilds remarks as the result of an investigation undertaken by him that small schools appear to vie with the larger institutions in the number of extra-curricular activities offered. A casual glance at the above table would lead to the conclusion that the same cannot be said of Catholic schools. Outside of the two categories of religious and athletic activities, there was a pronounced difference in the ratings of the small and large institutions. The situation with respect to religious activities is readily explainable. The very *raison d'être* of the Catholic school is the religious formation of the student and every agency that can contribute to that end should find a place in every school, large or small. Athletics exert a decided appeal upon the adolescent. The average American boy and girl have participated in some form of them even before they reach the high school. It is only natural that they should continue them after entering. The chief forms mentioned were: football, baseball, basketball, soccer and tennis. Closer inspection would appear to confirm the conclusion mentioned above of a tendency on the part of the larger schools to make wider provision for activities. While it is true that certain enrollment groups surpassed the largest in particular activities, it must be conceded that schools with registrations of 500 or more were fairly consistent throughout in the opportunities offered.

It is interesting to note that no activity or set of activities attained perfect rank in all enrollment groups though all activities ranked 100 per cent in the schools with registrations from 350 to 399. Religious and Literary activities reached 100 per cent in two groups, Athletic in three, Musical and Dramatic in one each. Religious and Athletic activities were found in more than 80 per cent of the schools in all but two groups; and



TABLE 4.—Number of Schools Providing Extra-Curricular Activities According to Enrollment

	No. of Schools	Religious		Literary		Musical		Athletic		Dramatic		Social		Academic	
		No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent	No.	Per cent
1-49.....	30	22	73.3	11	36.7	18	60.0	23	76.7	11	36.7	..	..	3	10.0
50-99.....	66	56	84.8	40	60.6	42	63.6	59	89.4	32	48.5	1	1.5	3	4.5
100-149.....	45	34	75.6	24	53.3	28	62.2	33	73.3	14	31.1	1	2.2	2	4.4
150-199.....	47	46	97.9	36	76.6	38	80.9	45	95.7	36	76.6	2	4.3	5	10.6
200-249.....	22	22	100.0	18	81.8	19	86.4	22	100.0	9	40.9	..	..	1	4.5
250-299.....	16	12	75.0	13	81.3	14	87.5	15	93.8	10	62.5	1	6.3	1	6.3
300-349.....	16	13	81.3	13	81.3	13	81.3	15	93.8	11	68.8	1	6.3	..	..
350-399.....	6	6	100.0	6	100.0	6	100.0	6	100.0	6	100.0	..	..	2	33.3
400-499.....	7	6	85.7	7	100.0	6	85.7	7	100.0	4	57.1	..	..	2	28.6
500 and over...	29	26	89.6	26	89.6	27	93.1	27	93.1	22	84.6	1	3.4	7	24.1



in no case did they fall below 70 per cent. Literary activities, which occurred in only slightly more than one-third of the schools in the smallest group, were found in 100 per cent of the schools with enrollments from 350 to 399. Dramatic organizations made the weakest showing of the five largest groups, rising above 70 per cent of the schools in two enrollment groups only and in one case reaching 100 per cent.

*Does the type of school affect the number of activities?* The results of the investigation as they bear on this point are presented in Tables 5 and 6.

TABLE 5.—*Extra-Curricular Activities Grouped According to Type of School*

Activities	Boys	Per cent	Girls	Per cent	Coed-ucational	Per cent	Grand total	Per cent
Total number of schools.....	84	...	105	..	95	...	284	..
Religious.....	69	82.1	92	87.6	82	95.8	243	85.56
Literary.....	70	83.3	73	69.5	51	53.7	194	68.30
Musical.....	66	78.6	72	68.6	73	73.7	211	74.29
Athletic.....	76	90.5	90	85.7	86	90.5	252	88.73
Dramatic.....	53	63.1	57	54.3	45	47.1	155	54.57
Social.....	5	5.91	..	..	2	2.1	7	2.46
Academic.....	5	5.91	11	10.5	10	10.5	26	9.15

TABLE 6.—*Extra-Curricular Activities Grouped According to Control*

Activities	Private	Per cent	Parochial	Per cent	Central High	Per cent	Grand total	Per cent
Total number of schools.....	137	...	98	...	49	..	284	..
Religious.....	114	83.21	92	93.88	37	75.5	243	85.56
Literary.....	103	75.18	51	52.0	40	81.6	194	68.30
Musical.....	102	74.45	70	71.4	39	79.6	211	74.29
Athletic.....	120	87.59	90	91.8	42	85.7	252	88.73
Dramatic.....	80	58.39	48	48.4	27	55.1	155	54.57
Social.....	4	2.92	2	2.04	1	2.0	7	2.46
Academic.....	12	8.76	7	7.1	7	14.3	26	9.15

The first inference that can be made is that, generally speaking, boys' high schools were more progressive in regard to extra-



curricular activities than any other type. The percentage of boys' schools with literary and musical organizations even surpassed those for girls alone. Only in the case of religious organizations did co-educational establishments reach first rank when they recorded 95.8 per cent of the schools. Athletic activities were found in 85.7 per cent of the girls' schools and in 90.5 per cent of the other two types.

Central high schools failed to make the superior showing that was expected of them. They fell behind the parochial and private schools in both religious and athletic activities though they surpassed them in literary and musical pursuits. The high rank of religious activities in parochial institutions and their comparatively low standing in the central highs would seem to indicate that the separation in the latter from the center of spiritual life, the parish church, may eventually prove a liability unless definite means are taken to offset the danger. The strongest argument raised by certain individuals against the central high school is the possible lack of correlation between school and parish life, which, in the final analysis, for many means school and spiritual life.

#### CONCLUSIONS

The evidence provided by the study would appear to warrant certain conclusions. First, that Catholic schools have not failed to perceive the advantages to be derived from extra-curricular activities. That the tendency is decidedly in favor of their promotion rather than their suppression.

Secondly, that, in general, there is a sufficiently wide variety to meet the needs and the interests of the pupils who frequent our institutions.

Thirdly, that the size of the institution does not prove a barrier to extra-curricular activities, and that while provision may be more ample in the larger schools, the small institutions are not derelict in their duty.

Fourthly, that the type of school does not create any outstanding differences in the number or variety of activities.

JOHN R. ROONEY.



## THE PROBLEMS OF A DIFFERENTIATED CURRICULUM FOR WOMEN—I<sup>1</sup>

How have you had the courage to come to this meeting? Are you not Deans of Women? Have you not problems enough and to spare and are you not quite fearsome lest I should burden you with more problems? I, who am not a Dean, may have my own problems and I might fall victim to the temptation to use this opportunity in meeting you, the most capable and most trusted leaders of women in our nation, to present my problems and ask you to solve them for me. You who solve the difficulties of girls and young women so effectively might most satisfactorily solve mine. The temptation, I acknowledge, is a very real one. But today I am asked to render a public service and that requires that I must be unselfish. Except in so far, therefore, as my problems are yours, I shall not so much as mention them.

Have no fear, then, of increased burdens. I am sure you will not have, when I define what I understand to be the relationship of a personnel director to a dean (or to deans, as the situation is just here). As it is the dean—the academic dean or the dean of women in a college or university, who has a major responsibility for the welfare of the institution, so it is the dean who has problems of major importance—many of them, too many to be handled without assistance from others. The overflow of problems from the dean's office has really called into existence the office of personnel director. It becomes, thus, the first duty of the subordinate officer to examine, to untangle, sort out, isolate, analyze, and to assist in interpreting the problems referred to her by the dean. The personnel director is, so to speak, one of the dean's housekeepers. Now surely you do not fear added encumbrance. You have only to deal with one whose greatest desire is to be of service to you.

When the isolation of a problem is complete, the analysis fairly well worked out, and the interpretation at least in progress, the personnel officer rejoices to find the dean free to discuss it with her. I have such a problem in such a state, assigned to me by a dean, the honorable chairman of this meeting, Dean Hilleboe.

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<sup>1</sup> Address delivered to the College Section of the National Association of Deans of Women, Washington, D. C., February 19, 1932.



And you are here, you whose problem it is. I shall waste no time in presenting it in order that we may have the longer to discuss it and, if possible, bring about a solution. Let us once for all think through together the major problems of a differentiated curriculum for women and ask ourselves how they may best be met.

In order to clear the way for concentrated thinking we might begin with definitions. Let me congratulate whoever chose the general topic of this convention, "Squaring with the changing social and economic order." Had the word "civilization" been substituted for "order," I could not have developed a thought. I hope we agree in assuming that there is to remain in the curriculum for women whatever has, by racial experience as well as by those unexcelled statements of the natural law for human beings, the Ten Commandments, been proved to be of universal and permanent value. The education of adjustments in the individual to the institutions of civilization remains essentially the same in all ages. The order that changes I take to be the particular aspects of those adjustments called for in the occupations of individuals, and these may well be thought of as social and economic. "Squaring with the changing order" means, then, to me: Adapting the program of studies to the newer demands made on individuals by society today.

There is a question in my mind whether or not it would be wiser to substitute, for the word "curriculum" in the title of this address, the term "program of studies." By curriculum I understand a "set of objectives," the particular personality adjustments which the individual makes in becoming civilized.<sup>2</sup> The definition is not original with me. I am indebted for it to Professor Henry C. Morrison, who, in his *Practice of Teaching in the Secondary School*, explained both the definition and its implications. Briefly, as I recall it, his theory is this: Teachers and administrators use a program of studies to educate the personalities of students by effecting individual adjustments to civilization. "Personality is what one comes to be by learning."<sup>3</sup>

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<sup>2</sup> New book to be published as a companion volume to *The Practice of Teaching in the Secondary School*, by Henry C. Morrison.

<sup>3</sup> New book to be published as companion volume to *The Practice of Teaching in the Secondary School*.



Civilization is racial experience that has proved beneficial indispensable. The curriculum consists of those particular adjustments to be made by students in the maturing of their personality structures. A curriculum is, as I stated above, a set of objectives, and objectives are actual adjustments. A program of studies, on the other hand, is whatever serves to facilitate the making of adequate adjustments. Apparently the program of studies may change in size or pattern or emphasis so long as its function continues to be that of realizing the curriculum. The curriculum is not thus subject to change. As civilization evolves, other adjustments must be made. The curriculum may then change by way of enrichment, but since generations, centuries, even aeons pass without making significant contributions to civilization, the enrichment to be recommended by one age, one nation, one convention, one group of experimenters is not likely to be large.

Since Professor Morrison's theory is advanced for the period of General Education only, there is, of course, the whole field of professional preparation open to exploration for objectives for women as well as for programs of study to carry out those objectives, and this field we may very well explore.

The wisdom of substituting the term "program of studies" for "curriculum" in the title of this address may appear to greater advantage when we attempt to define the limiting word, "differentiated." Differentiated from what? Toward what? And how? Some very interesting experiments in differentiation have been traced through the first twenty-five years of the present century by Ethel Puffer Howes in an article entitled "The Woman's Orientation Course—What Shall be its Basic Concept?"<sup>4</sup> Mrs. Howes distinguishes five avenues of approach and cites examples of them:

1. By substitution—a new major in place of history, literature, etc.—exemplified by Vassar's major in Euthenics
2. By dilution of men's curriculum with the interests of women (Examples probably too numerous to mention)
3. By subtraction—concentration on humanistic subjects without attempting climbs to scholarship, research, etc.

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<sup>4</sup> Journal of the American Association of University Women, June, 1927.



4. By addition—exemplified by the offer made by Connecticut College of a general course in "The Art of Living"

5. By orientation—exemplified at Goucher, at the Women's College of Brown University, and by a course developed by Dr. Iva L. Peters for The Southern Woman's Educational Alliance, 1925-1926.

Since the next speaker, Miss Runnals, is to report on Orientation Courses for Women, I shall make no attempt at reviewing the article further than to propose the including of the terms substitution, dilution, subtraction, addition, and orientation in our concept of the world "differentiation." These terms and any others which may suggest themselves to you will answer the question *how* differentiation may take place. The question "from what" taps one's philosophy of education, but however varied the expression of such a philosophy may be, we should agree, I feel sure, that the departure will be *away from* whatever has no demonstrated value as well as from what may prove harmful by wasting the time of those who desire to use it well. Similarly this group, I take it, recognizes the need of differentiation *toward* a wider, deeper, truer culture, and a more dependable and lasting usefulness.

With the terms "curriculum" and "differentiated" thus defined and the word "problems" understood to mean salient points of concentrated investigation, I wonder if we are ready to admit certain facts which further limit our subject. I refer to two facts in particular, both quite undeniably proved to be true by recent experiments in psychology. The first states that men and women are equal in intelligence, in scholastic aptitude, and in rights to education. The social justice of securing equal rights to opportunities to render service and to remuneration for service appears at once, I think, to minds that consider this fact without bias. The time is surely past when a young woman—"intelligent, clever, strong, and capable, having every requisite except sex"—need fear refusal of admittance to any college or university (unless it be Harvard). Let me quote from Mr. Thomas Woody, *A History of Women's Education in the United States*.<sup>5</sup> "Now that women have so conclusively demonstrated their ability to

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<sup>5</sup> Volume II, page 150.



pursue the same curriculum as men, a movement has arisen to provide a women's collegiate education based on utility rather than tradition." And again let me quote from an article by Irene T. Meyers published in *The Association of American Colleges Bulletin* for November, 1930, and entitled "How may the balance of educational opportunity be maintained between men and women in the coeducational college of Liberal Arts and Science?": "Democratic justice must keep open to all properly qualified students, irrespective of sex, the upper as well as the lower reaches of our public tax-supported system of education." These statements are not mere opinions. They are based upon the best scientific evidence available. The whole question of sex differences has been reviewed in a 1929 publication, *Physique and Intellect*, by Professor Donald G. Paterson of the University of Minnesota. You who first studied psychology as I did in 1915 may recall that even then the fundamental difference between men and women was pointed out as a difference not in intelligence but in fundamental instincts. A picture of a nurse and a soldier was used to symbolize this difference. Professor E. L. Thorndike's testing found sex differences to appear in the greater range of men and the greater central tendency of women.<sup>7</sup> More recent studies show this difference to have been the effect of the kinds of tests used rather than any essential difference between the sexes.<sup>8</sup> The only sex differences recognized by psychologists today include (a) a biological difference and (b) differences in temperament which, in turn, may be the effect of differences in social pressures brought to bear upon the two sexes. What differentiation in curriculum may be demanded by the distinctions based upon these differences is a fair problem for us to discuss in relation to our subject. Let us then reserve it for discussion.

There are two further limitations of the subject which I should like to impose upon our discussion. First, let us not take our suggested differentiation to be either for or against coeducation. Let us assume, if we have not yet been convinced, that there is room in this great land of ours for both coeducational institutions

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<sup>7</sup> Pages 350-358.

<sup>8</sup> *Educational Psychology*, Vol. III.

<sup>9</sup> Paterson, *Physique and Intellect*.



and segregated institutions and that both may be desirable though for different reasons. Having experienced student life in three types of colleges, I find myself indebted to great teachers in all three, and benefited by instruction in all three. The first, a college of liberal arts in a state university, gave me a genuine interest in the natural sciences. The second, a woman's college of high scholastic standard, opened for me so many different fields of knowledge that I think I shall never have done studying. The third, the University of Louvain, which has changed its policy within the last ten years from one of segregation to one of coeducation, has, by requiring a sequence of courses in philosophy in connection with special preparation for a doctorate, given me a synthetic point of view with the duty of constantly evaluating in terms of actual value the multiform changing experiences in education. More needs—more types! Let us, instead of discussing the relative merits of types of institutions, look to all types for any funded experimental evidence of effectiveness in a differentiated curriculum for women.

With the second and last limitation of our subject I beg to waive any possible dispute about whether the trend of differentiation in curriculum for women should be cultural, disciplinary, or utilitarian. How could it be entirely one without being both the others? One divorced from either of the other two results in superficiality. Founders of the best colleges for women recognized this fact. An account given of the opening of Mt. Holyoke states: "Young women were very eager for a serious education at a 'literary institution' where the 'ornamental branches' so popular in ladies' seminaries were *excluded* from the curriculum." I share such a preference. To teach in a coeducational college might be as satisfying as in a segregated college but never in a mere finishing school—better, in a beginning school; better, by far, in a kindergarten. Yet if we do not want finishing, we do want culture. No one would, I dare say, wish for a program of studies today dictated by rigid adherents of the theory of formal discipline. The meagerness of a trivium or a quadrivium, loaded with the lumber of apparatus for mental gymnastics would not be tolerated by the very frank and self-dependent youth of today. We reject mere formalism in education, but abuse of freedom has come from indiscriminate expansion under the elective system



and has had dire effects on pupils all the way from the child-centered schools fostered by too ardent Deweyists, to student-managed colleges and universities where a success in football is the occasion of all classes being suspended for a day. And those who witness the lawlessness of youth, their utter independence of much that is really good, right, holy, and wise, yearn for a return of discipline which will at least keep them human. Culture, discipline, utility: if some of us are disappointed in the lack of what we call genuine culture and intelligent discipline in young women, we can take heart at their sincere desire to be useful. If only we can help them find individual ways of being useful in many ways, they will discipline themselves to reach their goals, and they shall possess themselves of the surest means of attaining culture—the keeping of right resolutions. Let us then synthesize the three approaches of lessons taught in the past, by focussing our own and our students' attention on their share of the world's work to be done for their own present and eternal happiness.

One reason why our subject thus limited is of real importance for discussion today is that several extensive (and expensive) projects in curriculum differentiation for women have been undertaken by educational scientists. A very notable example is that of Stephens College, Columbia, Missouri. As I understand their experiment, it is to cover a period of fifteen years. Under the direction of Dr. W. W. Charters the needs of women have been thoroughly canvassed; objectives have been formulated, courses organized, orientation and elective sequences planned, textbooks written, etc. All members of the faculty are engaged in experimenting and all report their progress periodically to the Director. Every effort, it is claimed, is being made to meet the needs of women. An observer might venture to inquire whether to the list of needs of women as shown by the diaries of mature women there is added the ever-present but often-overlooked more immediate needs of the immature. Further it might appear hazardous, to say the least, to accept as true the statement of the psychologists (who they are I have failed to discover) that women are social rather than intellectual and that therefore the whole curriculum must be socialized (again the implications are not clear). Certainly the demonstrated value of the experiment is



sufficient to have satisfied able critics. Continuation of the experiment has been recommended by The North Central Association of High Schools and Colleges.

In some institutions the introduction of courses in Home Economics has lowered standards of achievement so that women could attain them. In others, they have been organized on so sound a scientific basis as to merit the unqualified approval of administrators. The contributions of such courses at The University of Chicago are significant in physiology and nutrition. In some institutions courses in child care have attracted students of inferior college ability; in others, similar courses have occasioned such expressions of confidence as the following:

"To devise a curriculum which should familiarize women students with our present knowledge of childhood and its problems and of its development and adjustment to growth and education would do more to stabilize our civilization than would, in my opinion, any other reform in education."\*

The late war undoubtedly gave an impetus to nursing education and to social service preparation for women. One of the most definite and promising developments was that at Smith, called Psychiatry for Social Workers. Similar courses are springing up in several colleges. With greater stress on social planning for proper care of mental and nervous cases and for prevention of mental and nervous disorders college women may gain genuinely intelligent insights into social problems they may well help to solve. I know, however, of one university where too early and too lurid portrayal of "queer cases" before classes of immature girls has fixed in them a morbid taste for the sensational. Whatever the effects, the new course seems to be here to stay. Just as the Civil War made it imperative for women teachers in the elementary and higher schools, so the late World War exacted new services for women in nursing and in Psychiatric Study of Social Problems. In both cases, the need of adequate preparation was felt as never before and the schools have tried to meet the demands of society. (I am not, mind you, advocating war as a stimulus to change. My aim is to explain, if I can, where

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\* Clarence C. Little, *Women and Higher Education*. Scribner's, August, 1929.



new courses come from and to praise educational guidance which serves social needs.)

From the examples cited above it should be evident that there is a trend in education today toward differentiated curriculum for women, and that the problems involved in such a differentiation are manifold. I should like to show that these problems become clearer when brought together and examined in contrast, from the point of view of origin and development, or in the light of experimental research. I wish further to emphasize the desirability of having a thorough discussion of these problems here and now. You are deans of women. You are experienced. You know whether or not the program of studies in your institutions is fitting for life the young women you are responsible for. Let me invite you to point out evidences of inadequacy in the present curriculum. Any modifications of curriculum which you know to have succeeded with your own groups, small or large, would be well worth reporting at this time. A successful adaptation of a course or a sequence of courses, even to an individual's needs, if duly represented, may offer the key to differentiation on a larger scale. Some mistakes which wrong philosophy, short-sighted attempts, etc., may lead to might be exposed by way of caution. Whatever you have of knowledge or experience, or both, pertinent to the problems of a differentiated program of studies (or curriculum, if you prefer), for women, please be willing to contribute at this time.

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*(To be continued)*



## THE COURSE OF CATECHETICAL INSTRUCTION FOR THE DIOCESES OF LJUBLJANA AND MARIBOR, JUGOSLAVIA

Recently there came to our notice a course of catechetical instruction drawn up for the dioceses of Ljubljana and Maribor. Both of these dioceses are situated in the traditionally and solidly Catholic province of Yugoslavia, known as Slovenia. Since so little is heard of this picturesque country of the southern (yugo) slavic people, of its cultural and religious life, it may be of interest to the readers of this REVIEW to know what is being done in the field of catechetics in this far-away corner of the Church.

In a brief outline of this diocesan course of religious instruction the reader will find little that is entirely new. It is rather confirmatory of the theories that are being worked out in our own schools. The course seems to be based on the best German methods, and is unique in this, that the diocese in each instance sponsored and officially collaborated in the rather detailed plan to be followed by the various schools and grades. It is of note, too, that the plan provides for instruction as well as the development of the children, dividing itself into two corresponding columns, both being generously supported by a variety of appeal to the heart and tied up with the Liturgical year wherever possible. The aim is, to instruct the intellect, to form the will, to motivate through the emotions—in a word, to bring the complete man into a completeness of Christian living.

Thus far, two Catechisms, one for the lower and one for the upper grades, and a Bible History, based on the course, have been published. The contents are divided into: the time before Christ, the life of Christ, and His continuation on earth in the Church. A section of the index of one of the Catechisms which we will give later will show this more clearly.

As stated in the brief introduction to the course of study, the ordinance of the diocese of Ljubljana, given on October 10, 1929, to the Committee on Catechetical Instruction, insisted that a new plan for the teaching of religion was imperative because of the many changes that have come about in the schools. The plan used until then demanded *multa* wherein a *multum* is impossible; the new course should teach (lead) our children more *deeply* and less *broadly*.



With this admonition in mind the Committee asked the Deans of the diocese to appoint expert catechists who were to make tentative plans, and give of their experience suggestions and advice. This being done, the committee drew up the present plan and presented it to the Bishop for approval. The course of study was then sent to the diocese of Maribor, where it was again examined by the Committee on Catechetics, approved and also adopted by that diocese.

The new course is adapted to the peculiarities of the village and city schools. Their particular system of grading does not need to delay us for the plan can be easily adapted to any system of grading. It can also be readily used with any set of texts, provided these are properly in harmony one with the other, and strengthened by a good set of reference works for the teacher.

The aim, as it is stated in the introduction, is not merely to divide the material content into a specific number of periods. Usually two hours a week are devoted to catechetics in the village schools, and more, according as time and law permit, in the city schools. The plan, further, is not merely instructional; it looks to the up-bringing of the pupils as well. It embraces at least the most important periods and feasts of the Ecclesiastical Year, stresses the practice of our Faith, and nurses into growth the fruits of virtue.

In the method used, the ordinance continues, the principle of the "activity school" should be found helpful in the work of instruction and teaching, and especially as a means of inculcating practice.

In influencing the will a certain economy should be observed, so that there will not be too much of everything. This may bewilder the child and defeat its own purpose. During each hour of instruction some one particular "good" should be advised and stressed. If the course of instruction indicates more virtues, let the teacher use his own discretion as to which should be stressed, always observing a right economy. Some catechists advise, at least for the higher grades and secondary schools, that the will of the students should be for a longer time (for some months, or even a year) directed to some fundamental virtue.

Every grade and every kind of school is to devote a considerable amount of time to instruction on the Mass, its meaning



and its ceremonies; "the young should learn to offer the Mass with the priest and to pray the Mass." Likewise, a right amount of time should be given to the preparation of receiving the Sacraments in a body. For that reason the course of studies is not and could not be too definitive as to the exact number of hours given to instruction in the school and advises that some time be spent also in extra-curricular work. (It must be noted that the number of hours devoted to religion in these public schools is determined largely by the state officials.)

In the instruction given on the use of the course of study, the following is of note:

The course of study must not impede the teacher; it should not be a chain, but a guide.

The catechist should have always in mind the first and most important end of his instruction, namely, to *bring up* a good and virtuous youth. Let him stress, not many, but one perfection each time, and see to it that it will be practiced whenever occasion offers.

The hour for religious instruction should be *enjoyable*, a happy hour. But it will not be that if the catechist quizzes a great deal and explains but little; if he teaches too much and stresses little the up-bringing; if he only talks and narrates but does not illustrate by examples or stories, or if he does not use the black-board and chalk, the maps and pictures. If the children weary of religious instruction they will weary of Christian living.

The teacher should be the spiritual guide of his children.<sup>1</sup> Religious instruction is not merely a teaching of certain subject matter; it is the Word of God, a means *par excellence* for the formation of right, moral living and of bringing man to Christian perfection. (Podrobni Učni In Vzgojni Načrt, p. 7.)

A list of reference works follows. These are taken mostly from German authors, and embrace both theology and method, as well as such helps as maps, pictures, etc.

Probably the best way to show the reader the scope, the method, and the aims of this course of religious instruction and up-bringing would be to reproduce a few pages from it.

Thus, for the first grade, the authors of the course instruct

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<sup>1</sup> As far as it is known to the writer, only priests catechize in the public schools, and Sisters in some private schools.



the teacher that he should aim to give the children the first fundamentals, to teach them the most important truths of revelation. Bible stories of the creation of the world, the angels, and man; the sin of man and the angels, the promise of the Redeemer, His Sacrifice—all these offer excellent opportunity to instill into the hearts of the children a love for God our Father, our Redeemer, and at the same time inform their minds to some extent as to the implication of these truths. Above all, the catechist should at this time inform his charges of the love that Jesus has for children, and of His constant presence in the Tabernacle. This will be an excellent, remote preparation for their first Holy Communion.

The following is a plan relating to the work of the first grade:

<i>Instruction</i>	<i>Christian Life</i>
Adam and Eve sin (9)	God is holy!—It is better to die than to sin. Practice each evening to make an act of contrition. Teach the act by saying it.
God punishes Adam and Eve (13)	The cemetery. Results of sin. (The Feast of all Saints, and All Souls' Day.)
Kain and Abel (17)	Brotherly love. Avoid anger and jealousy, hatred and envy.
Sodom and Gomora	Be always humble and modest.
The Flood (18)	
The Commandments (20)	"If you would enter into life keep the commandments."
God promises a Redeemer (15)	God's mercy. Be grateful!" Our Father . . ." "Praised be Jesus . . ." (Advent. The Immaculate Conception.)
God sends the Redeemer (22)	Practice the Apostles Creed.
The Angel announces to Mary that she will be the Mother of Jesus (22)	Practice the Angelus. (The Feast, 25th of March.)
Mary visits Elizabeth (24)	Salute Mary often in the words of Elizabeth: "Hail Mary . . ." (Christmas eve, the vigil fast, the feast day!)
Jesus is born (25)	Jesus, our brother. How are we like unto him? The crib. The Tabernacle.

This suggests to the reader an idea of the plan. It can be adapted to any grade, it is not very binding but merely indicative, while many facts of nature and profane history can be used with each unit. The numbers behind each instructional



item refer to that unit in the text used. The catechism itself is cardboard bound, and beautifully illustrated with colored pictures.

In the higher grades of the village (*rural-osnovne*) schools the plan is naturally broader, yet emphasizing the admonition, to lead children deeply into the fundamentals. Here the plan takes the form of three columns—thus:

<i>The Catechism</i>	<i>Stories-Bible, History-Saints</i>	<i>Christian Living</i>
Confession. — Contri- tion. (Two hours— 427-450.)	The prodigal son (96) Mary Magdalen. Jesus heals the paralytic.	Examples: David, Pe- ter, The Thief on the Cross, Kain, Ju- das, etc.
Confession. (454-470.)	The Confessions of St. Augustine.	Make each confession as if it were your last! Devotion to St. Aloysius, Ascension, Rogation Days.

From time to time the course of study also indicates the prayers that should be stressed at that particular time of the year.

The Liturgical life of the Church is brought into the plan according to the progress of the year and as it best suits the lesson.

In the introduction to the part relative to the city schools, which are more advanced than the village schools, the plan also divides itself into three columns. Here the instruction points out the following aims: "Above all endeavor to create in the hearts of the children a yearning for God—to become a beloved disciple of the eucharistic Redeemer, a temple of the Holy Ghost. The greatest happiness—our divine sonship. Let each pupil make out his spiritual order for the day. A timely reference to the feasts of the Church, admonitions to receive the Sacraments—on Sundays, feasts days, first Fridays, etc.—will help to keep the children true to their resolutions."

Thus for each year a special aim is stressed, while the course of study progresses according to the capacities of the pupils in an ever wider circle until it finally embraces the entire religious history of man, the Life of Christ, and the Church through which He continues the work of His redemption. The Mass, the Sacra-



ments, feasts of the year, the lives of Saints, the important crises of Church history, the various approved devotions and Societies—all these are made active, living things in the life of the child.

In order to show more clearly the plan of the textual content, how much it is centered about Christ and His Blessed Mother, we reproduce the index to the primer Catechism.

*The Period Before Christ*

	<i>Grades</i>	
1. How God created the world.	1	& 2
2. Of the Bl. Trinity.	1	2
3. Of the Angels.	1	2
4. Our Guardian Angels.	1	2
5. Our first Parents—Paradise.	1	2
6. Adam and Eve sin.	1	2
7. God punishes Adam and Eve.	1	2
8. God promises a Redeemer.	1	2
9. Kain and Abel.		2
10. The Universal Flood.		2
11. God gives The Commandments.	1	2

*The Gospel of Jesus Christ*

12. God sends a Redeemer.	1	2
13. The Angel's Annunciation to Mary.	1	2
14. Mary's Visitation.		2
15. The Birth of Jesus.	1	2
16. The Shepherds.	1	2
17. The Name of Jesus.		2
18. The Offering in the Temple.		2
19. The Wise men come to adore Jesus.	1	2
20. The Flight into Egypt.	1	2
21. The child Jesus in the Temple.	1	2
22. St. John the Baptist prepares the Way.		2
23. Jesus is baptised by John	1	2
24. The teaching of Jesus in Holyland.	1	2
25. Jesus performs His first miracle.	1	2
26. Jesus heals the sick.	1	2
27. Jesus heals the paralytic.		2
28. The Faith of the ruler and his modesty.		2
29. Jesus recalls to life the son of the widow.	1	2
30. Jesus calms the storm of the sea.	1	2
31. Jesus miraculously feeds the multitude.		2
32. Jesus teaches how to pray.		2
33. Jesus brings Lazarus to life.	1	2
34. Jesus blessing the children.	1	2
35. The greatest commandment—The Samaritan.		2
36. The Last Supper.	1	2



The Passion. And so on, till—

52. What is the work of the Holy Ghost in us?	2
53. Jesus takes His Mother into Heaven.	1 2
54. The Catholic Church at the time of the Apostles.	1 2
55. The Church after the death of the Apostles.	2
56. The particular and general judgments.	1 2

*Truths Explained During the Year, as Opportunity Offers*

57. The Redeemer in the Ecclesiastical Year.	2
58. The Sacrament of Penance.	
59-62. The examination of conscience.	
63. Contrition and amendment.	
64. Confession and satisfaction for sin.	
65. How to make your Confession.	
66. The Sacrament of Confirmation.	
68. The Mass. Its infinite value. Its principal parts.	
70. God with us in the Sacrament of the Holy Eucharist.	
71. Holy Communion. Final Communion in Heaven.	

Next the text gives various kinds of prayers, morning and evening prayers, etc., which are commonly used. The prayers should be adapted as much as possible to the periods of the Liturgical Year.

The entire book is made up of 101 pages, about 5 x 8 inches in size, illustrated in colors, and is connected up with a text of Bible Stories, also illustrated. It is written in the following form (we give two short units to exemplify);

12. GOD SENDS A REDEEMER. (Large heavy type.)

The people expected a Redeemer for some thousands of years. But all during this time they sank more deeply into sin.

This left them unhappy. They longed for a Redeemer promised to them.

At last God sent His only-begotten Son that He might redeem the people from sin and from eternal unhappiness. "God so loved the world. . . ."

61. Who Is Our Redeemer? (Heavy type.)

Our Redeemer is the Son of God, Jesus.

*Thought* for the day: Thank God, your Father, because . . . Be grateful to His Son who redeemed you!

30. *Jesus calms the sea.*

A short account of this event is taken verbatim from the Gospel. It is written in heavy type, with the words of Our Lord italicized: Why do you fear? . . . Then He arose and com-



manded the sea. . . . And they wondered and said: "Who is this, that the winds and sea obey Him?"

Q. Is Jesus a mere man? (Heavy type.)

No, Jesus is not only man, but also God.

*Thought.* . . . The people wondered, "Who is this?" They began to surmise that Jesus was God.

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These two short units indicate the method of the text. The first part of each unit is read, and from it, the question is made and the answer, which should be committed to memory. It is of note that wherever possible readings are taken verbatim from the Sacred Scriptures.

This course of catechetics is still under the watchful eyes of the diocesan Committee on Catechetical Instruction and subject to change. All teachers are asked to report on it, and, if necessary, offer suggestion for improvement. It is hoped thus to bring it into final form some time this year.

In our opinion it seems to be based on sound principles of psychology, and follows correct methods. Each unit can be developed. The "activity method" is explicitly advised as one of the means helpful in teaching the content. Examples from nature, profane history, and current events can readily be applied. It does not burden the memory, but is vital, as the Christian life should be.

JOHN SHOLAR.



## ART IN FRENCH CATHOLIC SECONDARY EDUCATION

To understand any extra-religious curricular activity in the Catholic secondary schools of France, it is necessary to bear in mind their dependence on the State educational system. The Catholic schools are *free*—they are not bothered by State inspectors; they are not bound by State regulations and instructions. But it is the State alone that gives degrees; and the students of Catholic schools must pass the State examinations, in State schools, under State supervision, on matter prescribed by the State program. This, to say the least, limits the adjective “free.” Therefore, although Catholic schools need follow State instructions only in so far as they affect the preparation for examinations, in practice, very little pertaining to the curriculum is not followed. It must be remembered, too, that, while our American schools consider the number of credits or semester hours in granting diplomas, the French method is to depend entirely upon the final examinations.

The power of the State school system is centered in the Minister of Public Instruction. Catholic schools are centralized, since 1871, in an organization entitled *l'Alliance des Maisons d'Education Chrétienne*, ordinarily simply *l'Alliance*.

### ART IN THE HISTORY COURSES

Only in the last few years have French secondary schools, Catholic and State, adopted the teaching of art as a special subject with a direct cultural aim. Formerly, the teaching of art was limited to the history of art, included in the general history courses, and a course in Esthetics taught in the year of Philosophy. We need but glance at the various textbooks of history to see how much insistence is placed on the history of art. “It takes its place in general history on the same plane as all the other superior forms of human activity.” It forms an essential part of the study of every era. By far the majority of illustrations in the textbooks are reproductions of paintings or photographs of buildings and statues; and few are passed over without explanation. Even the Bible History contains many illustrations and references to contemporary art and to sites of Biblical towns and monuments. Thus, as the student advances in his history course, he learns in detail the progress of art, and



by his last year has a complete view of all the periods and schools, and their characteristic styles.

In their final year, the students may choose the Philosophy group of courses in preference to Mathematics, and then their program includes a course in Esthetics.

#### EXPLAINING THE MASTERPIECES

This phase of the teaching of art has always been emphasized. But, since 1926, a special course has been added to the curriculum, separate from general history, with a view to the study of art "in itself" as a cultural means. In that year, by order of the President of the French Republic and his Minister of Public Instruction, there went into effect an elaborate reform of the curriculum in secondary education. While it affected chiefly the teaching of languages and thoroughly revised the programs, one of its most novel measures concerned "the teaching of the masterpieces of art."

The official "Instructions" on this new course explain the reason for its introduction and the method of teaching it. Modern classical education, they read, "is largely derived from the humanism of the Renaissance which looked for the thought of the ancients in Greek and Latin manuscripts; to it we have joined modern literature; but for us, classical culture remains above all the studied reading . . . of the better authors. It was never thought that the analysis of the masterpieces of art could complete this teaching, for . . . the plastic arts, always closely united to the trades, are taught in the studio, not in the school. The school which teaches how to write, naturally teaches how to read the better books; these two exercises go hand in hand. But the study of the works of the architecture, sculpture and painting did not seem called for, as the college did not propose to form architects, sculptors and painters. . . . Under the old system, it was the man of letters, the professional writer or the lover of literature who stepped out of the college; the artist, like the laborer, was formed in the workshop and received only a primary education. . . .

"This reading (of the better authors) has not as purpose to form professionals in literature, but only to teach the young intellects how to strengthen themselves by cherishing the genius of the great writers. Hence, it is difficult to understand why the most beautiful monuments of art are not admitted on the same



grounds to the same intellectual culture. If classical culture consists in seeking thought in whatever forms it is expressed, how can we neglect the wonderful monuments which the reverence of the centuries has preserved for us as the custodians of the sentiments and beliefs of humanity? This is so much the more impossible as books are no longer the only instrument of work in our schools; pictures are plentiful and penetrate everywhere. . . . The occasion presents itself today to distinguish it (the teaching of art) from the teaching of other historical topics and to make of it one of the means by which the intellect is exercised and the sensibilities refined."

The method of explaining the masterpieces is "analogous to that which the teacher of literature uses to explain the beautiful pages of poets and prose writers." It should "unite that esthetic analysis which is employed for literary works with the visual observation which is developed by the ability to draw." "The teaching of art is the esthetic explanation of the masterpieces of art, as the teaching of literature is the literary explanation of the masterpieces of literature." The teacher should avoid all "technical pedantry," often the defect of modern teachers of art. "Good sense and a little observation" are more necessary than practical artistic ability. To effectively explain any of the masterpieces, the image must be placed in the view of all students. Plaster models may be used for sculptures, and large reproductions for paintings; but in general, the use of slides is recommended. Of course, direct contact with the masterpieces themselves remains the best method; visits to museums, churches and monuments are therefore encouraged. The "Instructions" make no mention of the use of textbooks, perhaps in order not to limit the freedom generously allowed the teacher in his choice of masterpieces and method of explaining. By way of suggestion, they briefly outline a plan of procedure, that of describing the genesis of the work. Naturally, paintings, like poems in literature, are richest in opportunities for comment. The purpose should always be to teach art by art, to present the *masterpieces* to the students, to acquaint young minds with the "mute language of forms and colors," to put them in intimate contact "with realities, the richest in thought and sentiment."

The course is to be given once a week. Originally, it was made obligatory for only one group of students. This, however,



has been modified by a decree of April 30, 1931, to become effective October 1, 1931. By the new arrangement, the course is obligatory for all students except those in section A; that is, those studying both Greek and Latin. This exception is due to the fact that these students carry the heaviest courses on the program. In *Troisième*, the art of the Renaissance is to be studied; in *Seconde*, that of the Seventeenth and Eighteenth Centuries; in *Première*, that of the Nineteenth Century. The earlier and fundamental forms of architecture are omitted in the program in order to correlate the art program with that of the history courses. But, as the official program explains, "nothing will hinder the teacher of art from coming back upon these essential points whenever a question of architecture furnishes the occasion. The esthetic explanation should follow the lines of a chronological program, but should not be 'enslaved' thereto."

The "Instructions" likewise introduced a course in musical appreciation. Its object is for music what the new art course is for art, for "artistic culture would be incomplete if musical culture were not joined to it." The method is to analyze the best pieces of music much in the same manner as the works of art are explained. The course appears in *Seconde* and *Première*, and should consist in about ten hours per year.

The project of the new course in art gave rise to the formation of a special commission at the Forty-fifth General Assembly of *l'Alliance*, held in August, 1926. This commission favored the complete adoption of the new program, the value of which it recognized in the following extract from its report: "The time no longer exists when it (the teaching of art) can be deliberately withheld from the formation of minds as a useless amusement or a luxury reserved to a few privileged esthetics. . . . There is no doubt that in it is to be found true discipline, really formational, of which we could not deprive the children confided to us without inflicting on them a serious loss." The report continues with a summary and commentary on the "Instructions." It is complemented by an extensive bibliography and information on collections of photographic reproductions, and projectors and slides.

#### SUITABLE MANUALS

The question of bibliography brought up a problem of concern to the Catholic school, whose duty has always been to pro-



tect its children with the mantle of Christian morality. The books on art suggested for use in the schools were written by recognized authorities in the matter, it is true. But most authors seemed to overlook the fact that the students of *Troisième*, *Seconde* and *Première* were but children of from thirteen to sixteen years. The teaching of art is a two-edged sword—it can do much good, but if indiscreetly managed it can also result in harm to the unsettled mind and morals of the adolescent child. A certain reserve, preventing the indiscriminate presentation of works of art to youth, must be maintained—just as reserve guides one in speaking of certain truths to the young. The authors seemed to forget this, and their books appeared more suitable for adult students of art schools.

This problem was the subject of a lengthy article in the January, 1928, issue of *l'Enseignement Chrétien*, the official organ of *l'Alliance*. There resulted a demand for books which, while accomplishing the object of treating all the phases of art, could still be safely put into the hands of children. The works of art are rich enough and treat a sufficient variety of subjects to permit a study of the style proper to each artist and still allow a prudent degree of safety. There have since appeared several textbooks which fully satisfy the desires of Catholic educators, and can be used without hesitation in any class. Such is a series of three manuals, entitled "*Oeuvres Choies des Grands Artistes*," which has been highly recommended by *l'Enseignement Chrétien* and other reviews.

#### OUR AMERICAN NEEDS

This is the method of teaching art in the French Catholic secondary school system. It would be quite unreasonable and impracticable to introduce it in its entirety in our American Catholic high schools, just as it would be to revolutionize our educational system according to some European plan. Yet, the educational needs of one country echo to a great extent those of another, especially in this new day of intimate international relations. The need is now being felt in America for a more direct education in art, somewhat as it was in France a decade ago. We may perhaps learn how to satisfy our own need by a study of foreign methods successfully employed.

Villa St. Jean,  
Fribourg, Switzerland.

HERBERT G. KRAMER, S.M.



### A NOTE ON "PILGRIM'S PROGRESS"

The difference between France and England, as M. André Siegfried has lately observed, is based on the difference between a mentality steeped in Puritanism, and one bred in seven centuries of Cartesian rationalism. One recalls such a distinction in turning over again the pages of that supreme epic of spiritual misery, *Pilgrim's Progress*, and remembering that 1678, the year in which it was first printed, witnessed the definite demarcation of the English from the French mind, and almost the final achievement, completed ten years later, of that English insularity and insolence which the Reformation had from the first tended to bring about.

Here even yet it lies about wherever one goes, in every library, great or small, in every book-shop, almost in every schoolroom throughout the land. Turn the pages again slowly, and see how the mind, not so much of present-day England, but of contemporary America was nurtured in that terror-stricken atmosphere of utter nightmare. Not England, because there Methodism and the Oxford Movement transformed the spiritual landscape in the nineteenth century. But New England. In *Pilgrim's Progress* you have the very mould and cast of nine-tenths of American thought and feeling, as regards religion, up to the present day. There is the frame in which the Protestant mind has functioned everywhere west of the Atlantic seaboard. Even yet it colors the American consciousness. The only widespread attempt ever made to revolt from it has been an unsuccessful movement toward a mysticism of business success.

Christian's Progress begins in tears and goes forward in groans. He is thoroughly miserable himself, and does his best to make everyone else as wretched as himself. Everyone is wrong but Christian; save him the whole world is out of step. It is even a virtue in him to snub Hopeful. There are no good judges. "The judge's name was Lord Hategood." We hear of "Lord Oldman, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire-of-Vain-Glory, my Lord Lechery, Sir Having Greedy, with all the rest of our nobility." Earthly juries are composed of such as Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Lovelust, Mr. Liveloose, Mr. Heady, Mr. Highmind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hatelight, and Mr. Implac-



cable "who everyone gave in his own private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge." The label names are indicative of Christian's view of his fellow creatures. It is significant that he struggles forward alone. He takes heavenward with him no throng of brothers and disciples as a medieval saint would be sure to have done.

It is, of course, true that furious satires on vice were penned in medieval times, but they never were so popular, or ran to so many editions. Before the Reformation broke, there were two editions of *The Summoning of Everyman*, the most popular of the English moralities, both printed by Richard Pinson in 1529-30 from fragments now in the Bodleian and British Museum. By 1537 two other editions were complete, but after that we must wait till 1773 when a hankering after Gothic ruins and castles in Otranto resulted in a last brief gust of popularity.

But of *Pilgrim's Progress* we are told: "Between 1678, when it first appeared, and 1778, thirty-three editions of Part One, and fifty-nine editions of Parts One and Two were issued, and then publishers left off counting. It is computed that one hundred thousand copies were sold in Bunyan's own lifetime."

Bunyan himself made a special point of its American success in the rimed preface included in the Second Part:

" 'Tis in New England under such advance,  
Receives there so much loving countenance,  
As to be trimm'd, new cloth'd, and deck'd with gems,  
That it may show its features and its limbs,  
Yet more; so comely doth my Pilgrim walk,  
That of him thousands daily sing and talk."

This was no mistake. Withdrawn from that interchange and modification of ideas constantly going on in the older country, and subject to that provincialism which is the law of provinces, the Puritans spent their time in meditating, and mulling over the pages of Bunyan, and in singing them too, as any child of the middle west knows who has heard the strains of "Beulah Land, sweet Beulah Land!" drifting out into the night from Thursday night prayer-meetings. One need not go beyond the statement in the Cambridge History that "in America it (*Pilgrim's Progress*) has continued ever since in an untold number of editions,"



and that "with Shakespeare it forms part of the literary bond which unites the two English-speaking peoples on each side of the Atlantic." To trace the influence of Bunyan on the American mind would indeed be an impossible task.

The spiritual sour dough in which the book was composed ought to be carefully distinguished from the Anglican tradition. The soul of Christian, or of Bunyan his maker, bears no spiritual relationship with the scholarly breadth or devotional intensity of the sermons or sonnets of Dr. Donne, with the depth of Jeremy Taylor, or with the sweetness of Christian devotion that yet lingers over the verses of Herbert or Traherne. The reason for this well may be that when Englishmen became Protestants they did not cease to be gentlemen. But this book is a huge disordered nightmare in the brain of a tinker asleep in jail—yet such a nightmare that it stands squarely in the center of English religious thought, if not of English literature. You may not like it, but you can hardly ignore it. It is a Carfax in your path; you cannot explain it away; you must turn aside, and go around it.

One can afford to admit, it seems to me, that in its directness, its appeal to the multitude *Pilgrim's Progress* is perhaps unique, and hence one of the great facts of literary history during the last three hundred years. It put into the hands of a race of carters and tinkers, the most wretched of all classes in a country where class distinctions are adamant, a mirror in which they could see reflected their own spiritual ignorance and desolation. Lugubrious as it is, it is the still small voice of hope for the poor at the end of the seventeenth century. And Christian is unconsciously and incredibly magnificent as he goes ahead, making no compromises, pushing his head like a bull against every stone wall, as stupid as the Bourbons at the other end of the social scale, who never forgot or never learned anything. For such greatneses, for its noble simplicity, its irrational faith, for the resources of boundless strength in the heart of the author, it deserves to be treasured, and in justice one must point out these features of the literary landscape as he passes by.

It is only human nature which is evil in the *Progress*. Per-version does not extend to inanimate nature, for there are passages that thrill with remembrance of the English countryside.



From the summit of the Malvern hills, looking across the smiling country of Hereford, with the Welsh mountains beyond, one gets prospects such as the tinker remembered in Bedford Jail when he wrote:

"Then I saw in my dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains which, they said, would yet add further to his comfort, because they were nearer the desired haven than the place where at present he was: so he consented and stayed. When the morning was up, they had him up the top of the house, and bid him look south; so he did; and behold, at a great distance he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country: they said it was Immanuel's Land."

John Masefield says some place that the soul of England is unmistakably heard in the accent of only three or four English poets, and quotes the lines from *Midsummer Night's Dream* about

"russet-pated choughs, many in sort  
Rising and cawing at the gun's report,  
Sever themselves and madly sweep the sky."

In a much vaguer way Bunyan gives his reader an unmistakable sense of English landscape, a green land with dusty highways wandering between hedges, and now and then by garden walls. There are familiar wicket gates and old villages that lie a little off the main highway. One is tempted to try a footpath that goes by a green lane. Occasionally one sees a castle. It is a populous land, and there are always wayfarers on the road, and sometimes agreeable shepherds to lean upon their crooks and talk, real shepherds, be it noted, in the literary tradition of a sheep-raising country that stretches from the *Secunda Pastorum* of the Towneley craft plays to the cynicism of the Shropshire Lad.

There are other scenes that evoke the remembrance of greater poetry:

"By this time the pilgrims were got over the Enchanted Ground, and entering into the country Beulah, whose air was very sweet and pleasant, their way lying directly through it. . . . Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth,"



whereas the Entrance of Christian among the Shining Ones strikes a cloud of echoes that reverberates through the whole universe of English poetry.

For its simplicity and vast popular appeal, and for its reflection of English landscape in a biblical frame *Pilgrim's Progress* deserves all the praise it has received. Yet, as we have suggested, all the good nature is in the landscape. The book overflows with a proud and furious self-pity that poisons the springs of human kindliness. There is no accent of tenderness in Bunyan, there is no compassion for the world's sorrows in his voice.

When England was devouring *Pilgrim's Progress* with such eagerness that printers' brains reeled at the thought of the numberless editions, the French were reading the sermons of Fenelon. In their capacious pockets and sleeves they were carrying the Introduction to a Devout Life. And at the convent of Paray-le-Monial the Revelations had already been made that were to serve as foundation for a world-wide devotion to the Sacred Heart.

SPEER STRAHAN.



## CATHOLIC SCHOOL SUPERINTENDENTS DISCUSS VITAL PROBLEMS

The Fourteenth Semi-Annual Meeting of the Superintendents' Section, National Catholic Educational Association, was held at The Catholic University of America, Wednesday and Thursday, March 30 and 31. The sessions were attended by School Superintendents from about sixty archdioceses and dioceses, Community Supervisors of a number of Religious Brotherhoods, and representatives of the Educational Department of The Catholic University of America, and the Department of Education of the National Catholic Welfare Conference.

The sessions opened Wednesday morning with an address by Rt. Rev. Msgr. James H. Ryan, D.D., Rector of The Catholic University. Monsignor Ryan gave the delegates a hearty welcome and assured them that the University would do everything possible to insure the success of the Conference. He informed the delegates that Rt. Rev. Msgr. Patrick J. McCormick, Dean of the Department of Education of the University, would act as host during the sessions.

In his opening address as Chairman, Very Rev. Msgr. William F. Lawler, LL.D., Superintendent of Schools of the Diocese of Newark, emphasized the importance of the pastor in the administration of the schools. Monsignor Lawler said that the growth of the Catholic school system was due in large measure to the activities of pastors in carrying out the school policies of the bishops.

The first paper at this session was read by the Rev. E. J. Westenberger, Ph.D., Superintendent of Schools of Green Bay, Wisconsin. In this paper, entitled "The Textbook, Its Selection, Use, and Relation to the Course of Study," Dr. Westenberger pointed out that textbooks are, for the most part, the result of evolutionary processes, and are not purely the creations of those who write them. "Textbooks, however," said Dr. Westenberger, "are given character by the authors' conception of the purposes and nature of education and by the completeness of their understanding of the process of learning." On the relation of textbooks to the course of study, Dr. Westenberger made the important point that "The course of study, carefully constructed,



is the starting point from which we proceed to the selection of textbooks which most fully meet the requirements established in the course. It is the course of study which serves as the standard concerning subject matter, as against the textbook. This is clearly an advantage in so far as it insures a minimum of uniform quantitative instruction, no matter whether the textbooks are diverse or uniform.

"An additional advantage is that it provides for greater flexibility. When changes in subject matter are warranted, such changes can more readily be made in the course of study without destroying its integrity, than in the textbook.

"It would appear, therefore, that it is eminently more desirable to select the textbook with a view to meeting, as fully as possible, the requirements of the course of study."

The Rev. Leo D. Burns, D.D., Associate Superintendent of Schools of the Archdiocese of Philadelphia, was prevented by illness from attending the meeting to present a paper on "The Financial Aspects of Catholic School Education." In the absence of Father Burns this subject was discussed by the Rt. Rev. Msgr. John J. Bonner, D.D., Superintendent of Schools of the Philadelphia Archdiocese.

Monsignor Bonner spoke very forcefully on the effects of the present economic situation on the Catholic school system. Economy in the administration of schools was the keynote of Monsignor Bonner's address. He emphasized the importance of careful scrutiny of building programs, and the wise expenditure of school funds, not only in the present emergency but also when business conditions are again on a normal basis.

The afternoon session on Wednesday was opened with a paper entitled "Religious Education in the High School." The Rev. John J. Kenny, Supervisor of High Schools of the Diocese of Providence, who read this paper, reminded his audience that "the Church consistently teaches that life here below gets its highest value, by serving as a preparation for the life to come. She insists that no system of education is 'a preparation for complete living' which ignores man's ultimate end. It is precisely this completeness in teaching, in harmonizing all truth, in elevating all human relationships, in leading the individual soul back to God, that forms the essential characteristic of Christianity as an educational influence.



"These fundamental truths concerning the nature of man, his origin and his destiny form the basis upon which the Church has formulated and promulgated her educational principles, which paraphrastically may be summed up as follows: (1) To impart knowledge or develop mental efficiency without building up moral character is not only contrary to psychological law, but is also fatal to the individual and society. No amount of intellectual attainment or culture can serve as a substitute for virtue. (2) Religion must be an essential part of education, for on it morality is based. For this reason religious instruction should form not merely an adjunct to teaching in other subjects, but should be the center around which these subjects are grouped, and the spirit by which they are permeated. Sound moral instruction is impossible without religious education. (3) A system of education which harmoniously joins the intellectual, moral, and religious elements, furnishes the strongest motives for conduct, and the noblest ideals for imitation."

This paper was followed by a Round Table Discussion, "Supervision Along Inter-Community Lines." The formal presentation was made by the Rev. John R. Hagan, D.D., Ph.D., Superintendent of Schools of the Diocese of Cleveland. The subject of Dr. Hagan's presentation was "The Next Stage in Supervision." The day of general supervision, said Dr. Hagan, is now passing. The next stage must be that of special supervision of subjects or grades. To quote from Dr. Hagan: "If there is to be supervision at all, it must now be special supervision. The supervisor must do what the classroom teachers have done—concentrate in a limited field whether of subject-matter or of grade level—if she would be of any assistance to teachers already highly skilled. She thus becomes a practical scientific specialist—directing fellow-specialists who are working in the school-rooms as in laboratories. Just as it is impossible for an instructor in a graduate school of education to cover the whole field of pedagogy, so is it impossible for a supervisor to direct that whole field in the elementary schools. This is something more than an analogy. Actually any number of elementary teachers are likewise graduate students in universities.

"The special supervisor would, then, be one who is a real authority in her subject and is acknowledged as such by those whom she guides. Her work would not be so much that of in-



spection as rather adviser to those teaching her subject and as demonstrator of good practice. She should explore new thought in her subject, keep in touch with all significant movements, remain abreast of good current literature, conduct experiments in the classrooms, work out courses of study, devise ways and means of bringing all her teachers to high standards in the teaching of her subject. Such a person would not be a supervisor at all in the old sense of the term. I prefer the title of 'director.' "

The first paper read at the Thursday morning session was entitled "The Diocesan Superintendent and Religious Instruction of Public School Pupils." This paper, which was read by Rev. Leon A. McNeill, M.A., Superintendent of Schools of the Diocese of Wichita, gave an interesting summary of the work that is being done in various dioceses for the religious instruction of Catholic children who were not in Catholic schools. In this paper Father McNeill gave a strong endorsement of The Confraternity of Christian Doctrine, which is active in a number of dioceses. Father McNeill in discussing The Confraternity of Christian Doctrine showed the need in the field of religious education for the organized and directed cooperation of the laity. "This," said Father McNeill, "is Catholic Action of the highest type. Working alone, the priest can do much, but his time and energies are limited. The resources of the laity are well nigh inexhaustible, and the gratifying thing is that zealous and capable lay workers are everywhere to be found. All they need is organization, training and supervision."

"The Health Program in the Elementary Schools" was the subject of a paper by the Rev. John M. Wolfe, S.T.D., Ph.D., Superintendent of Schools of the Archdiocese of Dubuque. Doctor Wolfe showed the great need for health work in parochial schools. He advocated a system of health education that would serve to prevent and correct many of the common ailments and defects that are so rampant amongst school children. Doctor Wolfe urged the use of public funds to eradicate these ills. "These funds," he said "should be administered by public health boards which would care for the needs of all children, regardless of creed or color."

The Rev. George Johnson, Ph.D., Director of the Department



of Education of the National Catholic Welfare Conference, then addressed the meeting on the subject of "Our Concern With Federal Activities in Education." Doctor Johnson discussed in detail the recent report of the National Advisory Committee on Education. Doctor Johnson said that "Experience with federal grants since the Civil War seems to demonstrate very clearly that federal control inevitably follows federal support and that the moment the Federal Government, either by means of land grants or financial assistance, comes to the aid of any special form of education, it inevitably disrupts the course of normal educational development in the country, and though it may be primarily concerned with special forms of education, it exercises a profound influence on education in general."

The following resolutions presented by the Rev. John M. Wolfe, S.T.D., Ph.D., Chairman of the Resolutions Committee, were unanimously adopted:

*"Resolved:* that the Superintendents' Section of the National Catholic Educational Association at this its Easter Week Meeting express its sincerest gratitude to The Catholic University of America, its administrators and faculty for the very kind reception accorded it, and for the sympathetic and generous attitude expressed toward the section by the University in the person of its Rector, Monsignor Ryan. Be it further

*"Resolved:* that this association give united and public expression of the bereavement caused by the recent death of Most Rev. Thomas J. Shahan, Rector Emeritus of the University, who through all the years of the existence of this section has exhibited the finest interest toward all of its deliberations and activities; and be it further

*"Resolved:* that we also give recognition of the distinguished services of the officers of the Section for the current year, by acknowledging our appreciation by a rising vote of thanks; and be it further

*"Resolved:* that we again pledge our loyalty and devotion to the Holy See, and affectionate regard for the person of the reigning Pontiff, Pius XI, whose every pronouncement on educational ideals and Catholic Action becomes the course of our united and individual efforts, in the sphere in which the Providence of God has been pleased to exercise us."



The following officers were elected for the ensuing year:

Chairman, Rt. Rev. Msgr. John J. Bonner, D.D., Diocesan Superintendent of Schools of Philadelphia. Secretary, Rev. E. J. Westenberger, Ph.D., Diocesan Superintendent of Schools of Green Bay. Editor, Rev. Francis J. Byrne, D.D., Diocesan Superintendent of Schools of Richmond.

JAMES E. CUMMINGS.



## EDUCATIONAL NOTES

### CINCINNATI MEETING OF N. C. E. A.

The twenty-ninth annual meeting of the National Catholic Educational Association will be held in Cincinnati, Ohio, on Monday to Thursday, June 27-30, 1932. The Association will convene in Cincinnati at the special invitation of His Excellency, Most Rev. John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati.

Cincinnati offers excellent facilities for a most successful meeting. Crowned "Queen of the West" by the poet Longfellow, this metropolis of southern Ohio is renowned for its pottery and other manufacturing and industrial interests. It is likewise an art and scientific center of note. Delegates to the meeting will be especially interested in the many architecturally famous churches and educational institutions of the city.

The officers of the Association and the departments, the local committee, and the committees in charge of programs are now arranging the various details for the convention. It is planned to make the Cincinnati meeting one of the most important in the history of the organization. All members of the Association and their friends should make every effort to attend.

### RELIGIOUS VACATION SCHOOL NOTES

There is every indication of a growth in Religious Vacation Schools the coming summer. In fact, there is evidence of expansion in every direction. More schools are being planned for in many dioceses. A higher enrollment is expected in quite a few schools established in past years. Several dioceses are entering the Vacation School field for the first time this summer; one or the other, at least, on a very large scale. There is also promise of a notable growth of these schools in cities.

There are a number of interesting new developments in the work. Most Rev. Emmet M. Walsh writes that his camp school has proved so successful that a second camp is being opened in the diocese this summer. One school in the Archdiocese of San Antonio has promised to open its doors to the children of five neighboring villages where separate schools cannot be established.



In spite of the small cost of the Vacation Schools, the depression is making its influence felt to some extent. One bishop writes, for instance, that while there will be a greater number of schools in his diocese this year than last, he would have at least twice the number if the necessary financial help were available.

The 1932 edition of the Manual of Religious Vacation Schools has been off the press since April 1. The new edition contains courses for all grade pupils and also an outline for the pupils in the first year of high school. The outline for the remaining years will be included in future editions of the Manual. This 1932 edition should prove highly serviceable, and teachers in Vacation Schools will find it an invaluable guide in their work.

The Rev. Leon A. McNeill, superintendent of schools in the Diocese of Wichita, edited the booklet. He was assisted in his work by the following Committee on Revision: Rev. Raymond J. Campion, Sister M. Ignatius Hayden, C.S.J., Ellamay Horan, Miriam Marks, John H. Good, Mary E. Spencer, Alice Vignos.

#### SCHOOL REPORT OF ERIE DIOCESE

The Annual School Report of the Diocese of Erie, which was prepared by the Rev. Joseph J. Wehrle, D.D., Superintendent of Diocesan Schools, appeared in the March 4 issue of *The Lake Shore Visitor*.

The report deals largely with the subject of teacher preparation and contains the diocesan regulations governing teacher preparation which became effective February 1 of this year. These regulations require that "all new entrants to the sisterhoods, the motherhouses of which are within the territorial confines of the Erie Diocese, shall have or shall complete sixty-four semester hour credits of post-high school, professional teacher preparation before taking charge of classrooms or entering on the profession of teaching" and that "all teachers in the schools of the Erie Diocese, who come from motherhouses located outside the territorial confines of the Erie Diocese, shall be subject to the same regulations governing teacher preparation and the conferment of teaching certificates as teachers with motherhouses within the diocesan confines."



## NEED FOR CATHOLIC COLLEGE SCHOLARSHIPS

The need for scholarships and fellowships in Catholic institutions of higher learning in the country is strikingly called to attention by the publication of a bulletin of the Federal Office of Education. Nearly 50,000 scholarships and fellowships are available annually in the United States, the bulletin estimates. The total money value of the grants, the bulletin states, is approximately \$10,000,000.

The latest listing of the Department of Education, National Catholic Welfare Conference, reveals only 657 scholarships and fellowships in Catholic colleges and universities for men and their total money value is less than \$200,000. Only one of the Catholic colleges has more than fifty scholarships.

In addition, it is noted, a great portion of the scholarships in Catholic institutions are subject to conditions which make them unavailable to Catholic students who wish to enter lay professions. It is pointed out that many of them are open only to candidates for the priesthood or aspirants to some religious order. In an equally large number of instances the scholarship is open only to graduates of a certain preparatory school, or to residents of a certain diocese. Those open to general competitive test comprise a relatively small number.

To the contrary, the bulletin of the Office of Education shows twenty-two states of the Union now furnish, by legislative enactment, some sort of scholarship aid which is open to all residents of the states. These states are Arizona, California, Delaware, Florida, Illinois, Indiana, Iowa, Kentucky, Maryland, Montana, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Carolina, South Dakota, Utah, Vermont, Virginia and Wisconsin.

An interesting notation in the Government bulletin is that only a few of the older colleges in the east record scholarships a century or two old. Harvard University has one nearly 300 years old, a scholarship given by Lady Mowlson, of London, England, in 1643, when Harvard was only seven years old.

## EDITORIAL OPINION ON FEDERAL RELATIONS TO EDUCATION

The nation-wide sentiment against the establishment of a federal department of education with a secretary in the Presi-



dent's Cabinet is reflected in a free pamphlet entitled "Editorial Opinion on Federal Relations to Education" just published by the Department of Education, N. C. W. C.

The pamphlet sets forth some of the vigorous editorial comment brought forth by the much-discussed report of the National Advisory Committee on Education. In every instance, the editorials in the pamphlet, representing the opinion of one or more prominent newspapers in each of some thirty states and the District of Columbia, strongly oppose the suggestion of a federal department of education with a secretary in the President's Cabinet.

#### LATIN AMERICA SEMINAR

The Seventh Seminar of the Committee on Cultural Relations with Latin America is scheduled to meet in Mexico City, July 3-23.

The Seminar in Mexico is a "cooperative study of Mexican life and culture." Its membership is open to people who have an interest in international relations and who have a genuine desire to understand the Mexican people. The three weeks' program of the Seminar includes lectures, round table conferences and field trips.

The lectures, given by authorities in Mexico, present various phases of Mexican life in the fields of education, art, international relations, economics, music, folk lore, sociology, and government. Among the leaders who will lecture before the Seminar are Moises Saenz, Carlos Chavez, Ramon Beteta, Diego Rivera, and Rafael Ramirez.

The round tables give small groups the opportunity to study and discuss some subject in their particular field of interest. The leaders and their subjects in this year's session include Judge Florence E. Allen, on International Relations; Dr. Ernest Gruening, on Economics; Count Rene d'Harnoncourt, on Arts and Crafts; Dr. Charles W. Hackett, on the History of Mexico; Miss Elizabeth Wallace, on Latin American Literature. Of special interest this year will be the round table on Archaeology led by Dr. Frans Blom. Among other subjects, this group will study the recent discoveries made at Monte Alban, and at the close of the Seminar a trip will be made to Oaxaca to study the pyramids themselves.



Field trips will be made to Puebla, Oaxtepec, Xochimilco, Cuautla, Cuernavaca, and Taxco where members of the Seminar will be guests at the "casa" of the Committee. The object of these trips is to visualize the historical background, to see the schools at work and to understand the indigenous culture of Mexico.

Inquiries and applications should be addressed to: Hubert C. Herring, Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.

#### A COLLEGE YEAR ABROAD

Miss Erin Samson (Bachelière és Lettres, M.A., B. Litt. Oxon.), formerly a member of the Trinity College faculty, at present attached to the Catholic University of Paris, conducts each year a group of women students to Paris to be enrolled at the Sorbonne and at the Catholic University.

Juniors who major French are accepted in the group, also graduate students who wish to perfect their French or to begin the language.

Undergraduates are able to spend nine months in France, visiting other countries during the holidays, and yet complete their third college year so that, when they return to their colleges the following September, they will be accepted as seniors with only a few extra class hours.

Graduates may obtain a diploma, which is an excellent recommendation for the teaching of French. They may also work toward an M.A. For this they should consult Miss Samson some time before sailing.

The undergraduate must, of course, join an organization, if she wishes to substitute foreign study for a college year. But the graduate student does well to go abroad also as a member of a group whose director and tutors will help her in her work and social adjustments.

Miss Samson's organization has been formed chiefly for women students of Catholic Colleges, although others may be admitted with special permission.

For information write to Miss Erin Samson, 4 Rue de Chevreuse, Paris 6e, France, or to Professor René Samson, McLean, Va. After May 20 all letters to Miss Samson should be sent to McLean, Va.



## REVIEWS AND NOTICES

**Catholic Journalism**, a Study of Its Development in the United States, by Rev. Apollinaris W. Baumgartner, O.M.Cap. New York: Columbia University Press, 1931, pp. xvi + 113.

This volume is an interesting and carefully arranged study of the development of Catholic journalism from the year 1789 to 1930. To know a problem thoroughly one must know how it came to be what it is today, and this volume from the pen of Father Apollinaris has most adequately done this for all those who realize the worth and import of the Catholic press. In its five chapters the reverend author lives up to the expectations which are aroused in the reader of the excellent Foreword by Dr. Allen Sinclair Will. In each of the chapters the reader is carried along in an instructive and informative manner and concludes his perusal with the conviction that the author has indeed achieved his purpose.

In the first chapter Father Apollinaris tells the story of how American Catholic journalism wove itself into our national life during the years from 1789 to 1840. The hidden religious motives, which so strangely played a part in the early hopes of and struggles for American independence, were not less strong in 1789. Their force during the bitter days of the war and the critical half decade of years that followed was of necessity inhibited. With the coming of our National Constitution and its unique contribution to religious liberty, the above-mentioned motives began again to display their strength in the outbreaks of prejudices and other activities that sorely tried that budding harmony of our as yet youthful American nation. To aid in removing these hidden and insidious dangers from within and to promote a healthy development in our social and national life was the objective of the Catholic press when it made its first appearance in the United States.

The effect of the great tide of immigration on American Catholic journalism from the year 1840 to 1884 is cleverly traced and presented in the second chapter of this volume. His treatment, too, of the far-reaching influence of the work of the Fathers of the Second Plenary Council of Baltimore deserves special praise and notice. Each paragraph of this chapter could easily



be expanded into a chapter because of the wealth of materials in names, facts and events, which the author has crowded into so small a compass.

The third chapter brings the story of Catholic journalism up to the year 1919 and impressively points out how zealous and watchful were the bishops of those years in all matters pertaining to the Catholic press. The author's report of the work of the Fathers of the Third Plenary Council of Baltimore for the protection and advancement of the Catholic press is given in a manner commensurate with its dignity and its worth. The famous controversy, started by L. W. Reilly's article in the *American Ecclesiastical Review* of February, 1894, and its effects on the improvement of Catholic journalism are tersely told. The account given of the rise of a stable and well-knit Catholic Press Association is likewise neatly presented. This chapter fires the reader with keen interest.

After reading the fourth chapter, wherein the author recounts the story of the endeavors that have been made in behalf of Catholic journalistic education, one's first impulse is to say that it would have been more charitable for the author to have remained silent. On further reflection, however, the possible benefits of this chapter become more apparent. The facts presented will certainly provoke discussion and may help to lead toward that type of procedure which will ultimately furnish in greater numbers trained and cultured leaders, as editors and managers of the Catholic press, thus making the press an agency where Catholic action will find wider opportunity for expression and influence.

The last chapter is well done and, if it were written for no other purpose, it could be well styled a fitting tribute to the serviceableness of the Press Department of the National Catholic Welfare Conference. The well-arranged index and list of Catholic weeklies which conclude this worth-while volume add to its utility for our Catholic Secondary Schools and Colleges.

LEO L. McVAY.

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**Persuasive Speech**, by Rev. Francis P. Donnelly. New York: P. J. Kennedy & Sons, 1931, pp. viii + 258.

This volume is the embodiment of the experiences of the author, as a teacher of College Rhetoric and Oratorical Expres-



sion for the past quarter of a century. There is, as one would naturally expect, a mellowness in both its composition and its contents. In the first section the author discusses the problems connected with the formulation of a speech. Here he gives his explanations of the Topic, Purpose, Proposition, Point-at-issue and the selection and evaluation of the Arguments of a Persuasive Speech. In the second part of his volume Father Donnelly presents his suggestions as to how to arrange one's speech so that its persuasiveness will be the more effective. The third and last section of the work deals with the questions that bring out the relation of style to the persuasiveness of a speech.

In each chapter the author has incorporated a wealth of illustrative material. It would have added to the utility of the volume had the writer selected a larger portion of this material from more modern speeches. The style, the form and the topic in many of the examples presented are considerably out of line with those that are in vogue today.

The tabular analyses and index add to the worth of the volume, but the lack of references is a serious defect to a work of this type.

LEO L. McVAY.

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**Method in Art Composition**, by Anna Pell Woollett, R.S.C.J., M.A., Professor in Art, College of the Sacred Heart, Manhattanville, N. Y., and Kenwood Training School, Albany, N. Y.

Art Composition may be approached through a study of rhythm, balance and contrast. A study of these alone would suffice to reach a partial comprehension of design—at least an understanding of three of the principal factors in art composition. The capacity of the average child to develop a feeling for rhythm by means of freehand exercises upon the blackboard is incontestable. The attachment of symbolic meanings to those rudimentary forms, circles, ellipses, etc., is also natural and easy and undoubtedly suggests its free exploitation in the study of imitation in the early grades. As imitation of movement is good and that of models drawn by the teacher not so good, the outline of these exercises is logical.

In general, these aids suggest that art is something to be under-



taken by all of the pupils not indulged in by the few. No natural endowment is necessary. Only those handicapped by defective vision or other physical disability need be excused. While this manual approaches more mature problems in easy sequence its format is not especially happy; nevertheless, the material within is most useful. Nothing radically novel in pedagogy occurs to mar the routine of the exercises in color, clay modeling, and in action figures. All are made the subject of interesting excursions into the field of art composition.

Design begins at no definite point and is made to permeate everything from the making of chalk lines upon the blackboard through the attempted invention of patterns for rugs. In the grading of the work correlation of art study is mentioned and it is apparent that historical stories, for example, could easily form the basis for such studies. Drawing from life, easy for some and most difficult for others, is suggested for the eighth or final year. Although the value of outdoor sketching and the study of the interiors of rooms in perspective as subject matter is very considerable, the teacher will naturally find material of his own of equal value in promoting the study of the art formula. The manual is sufficiently stimulating in its range and choice of example to aid any teacher and it should find its way very legitimately into use amongst those whose work demands method in dealing with the average student and working in large groups. A glossary of terms is added to aid in the upbuilding of the necessary vocabulary, thus adding an element of scientific approach to the study of art that might well be extended to more general use.

The drawings throughout the work are good enough for the purpose and deal very properly with both decorative and naturalistic forms. Technique is not stressed, very properly so, for in all elementary work it serves only to confuse. All advanced design demands its intensive study as a matter of course. Were it possible, however, to study the freehand line itself, as a thing of beauty, at the beginning of art study, much could be gained, but it seems, from the neglect of its mention in art manuals, as too difficult, too intellectual.

FREDERICK V. MURPHY.



**Effective Study Habits**, by Dr. Charles Bird. New York: Century Co., 1931, pp. xv+247.

Every teacher should be an apostle of encouragement, always remembering that true progress can only be realized by an improvement on what has been. Nowhere is this mission of the true teacher more needful than in the problem of improving the study habits of his students. Every teacher should seek and strive to effect that betterment that will be the key toward scholastic success for his students—the place to begin is in the study habits. The way to begin is to encourage, to arouse that vital urge that inspires the better students to scale the heights, the average students to become better and the disheartened to take courage to face and conquer their weaknesses, thus making the first step toward academic success, viz., the right way to study.

Dr. Bird's volume, *Effective Study Habits*, will go a long way in aiding our high school and college teachers to fulfill this mission of vital importance. In the seven chapters comprising the volume the author discusses, with telling effect, the chief elements of those study techniques requisite for effective work in college. In his first chapter he reviews the principle of motivation and shows how basic it is to the proper formation of study habits. The suggestions, anent the keeping of a record by the student himself as to the distribution of his time, are perhaps the most important contributions of the very readable and useful chapter, which treats the topic "How To Plan Activities in College." The author here very wisely points out how the planning of one's work is the key to success. Chapter three on the topic "How To Study Intelligently" is both interesting and arresting. The message of this chapter can be stated aptly in the words of the author himself in his advice to College Freshmen: Learn to "Practice the reactions that will be useful later." The Art of Reading Effectively is the subject of the next chapter. His suggestions here are capital, stimulating, and if followed will render college reading assignments both pleasurable and profitable. Very practical and to be commended to every college student are the timely directions on Note Taking which are given in the fifth chapter. The author throughout the entire book has kept in mind the needs of the college student but in the sixth chapter this feature seems to be most noticeable. Here



he is assisted by Mr. F. S. Beers, his associate, who shares with him, as Dr. Bird so thoughtfully informs us, "The arduous duties of training students to study intelligently." The topic of the sixth chapter is "How To Write Themes." Every teacher in the work of English will profit by the reading of this chapter. No college man or woman can peruse its pages and not come away encouraged and enlightened. "Academic Hurdles"—that is, the more obvious obstacles to academic success—are cleverly handled in the last chapter of this well-arranged volume. What is good in such phases of college life as sports, social activities and organizations is honestly pointed out in the light of and side by side with the higher obligation which attendance at college lays upon the students.

Each chapter has been enriched with ample references. These, together with the well-prepared excerpts and outlines, make the book most helpful to both students and teachers.

It is with regret that we have to point out the fact that the author of this volume has not added to its worth by the remarks on pages 39 and 40 concerning conduct and religion and the troublesome and mooted questions that they at times present to the college student. *Fabricando fit faber* is as true here as in every other challenge that presents itself during these developing days. In such matters the students should be advised as Dr. Bird on page 63 counsels for all other forms of study, "Practice the reactions that will be useful later," and also be exhorted to follow that other advice given by Mr. Beers on page 164 where he speaks of "thoughtful and Catholic reading," provided the C in the above adjective be capitalized.

The remark on page 61 concerning the criticisms made by some as to the quality of instruction given in our public schools today as compared with that given in former times should have been left unsaid. It does not improve the matter of the volume. As it stands it lacks that prudence that true culture demands. Many there are who hold such opinions and their convictions can hardly be said to be the outcome of ignorance or prejudice. The rest of this paragraph on page 61, together with the opening remarks of the preface and some of the findings presented in the first chapter, might very well be used as a basis for adverse criticism of the public schools and yet we could not claim them to be based on ignorance or prejudice. No human insti-



tution is perfect and it is always better to see only the good side of things and people. The mission of the real teacher is to encourage. Apart from the above suggested improvements I cannot say too much in favor of a wide circulation of this volume.

LEO L. McVAY.

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### Books Received

#### *Educational*

Cheydleur, Frederic D.: *The Relationship between Functional and Theoretical Grammar*. Reprinted from *The Modern Language Journal*, Vol. XVI, No. 4, January, 1932.

Knudsen, Charles W.: *Evaluation and Improvement of Teaching* (in Secondary Schools). Garden City, N. Y.: Doubleday, Doran and Company, Inc., 1932. Pp. 538. Price, \$2.50.

Lyman, R. L.: *The Enrichment of the English Curriculum*. Chicago: The University of Chicago, 1932. Pp. 252.

Ohio State University: *Educational Research Bulletin*, February 17, 1932, Vol. XI, No. 4. Columbus, Ohio: College of Education, The Ohio State University.

Reeves, Charles Everand, Ph.D.: *Standards for High School Teaching. Methods and Technique*. New York: D. Appleton and Company, 1932. Pp. xii+558. Price, \$2.50.

White House Conference on Child Health and Protection; *Parent Education*. Types. Content. Method. New York: The Century Company, 1932. Pp. xviii+354. Price, \$2.50.

White House Conference on Child Health and Protection: *Public Health Organization*. Report of the Committee on Public Health Organization. New York: The Century Company, 1932. Pp. xv+345. Price, \$3.00.

White House Conference on Child Health and Protection: *Vocational Guidance*. Principles and Practices. New York: The Century Company, 1932. Pp. 396. Price, \$3.00.

#### *Textbooks*

De La Fontainerie, F., editor: *French Liberalism and Education in the Eighteenth Century*. The Writings of La Chalotais, Turgot, Diderot, and Condorcet on National Education. New York: McGraw-Hill Book Company, Inc., 1932. Pp. ix+385. Price, \$2.25.



Elson, William H., Keck, Christine M., and Burris, Mary H.: *Elson Junior Literature Book One; Book Two*. Chicago: Scott, Foresman and Company, 1932. Pp.: Book One, 512; Book Two, 542.

Husslein, Rev. Joseph, S.J., Ph.D.: *The Christian Social Manifesto*. Milwaukee: The Bruce Publishing Company, 1932. Pp. xxiv+328. Price, \$2.50.

Patterson, Alice Jean: *Nature Study and Health Education*. Bloomington, Ill.: McKnight & McKnight. Price: Fourth year, \$.80; Fifth year, \$.92; Sixth year, \$.96; Junior High School, \$1.60.

Reynolds, James J., and Taylor, Grace A.: *Modern Social History of the United States*. New York: Noble and Noble, 76 Fifth Ave., 1932. Pp. 379. Price, \$1.32.

Schrembs, Right Rev. Joseph, D.D., Huegle, Rev. Gregory, O.S.B., and Marie, Sister Alice, O.S.U., editors: *The Music Hour*. Catholic Edition. New York: Silver, Burdett and Company, 1932. Price: Kindergarten and First Grade, \$3.00; First Book, \$.72; Second Book, \$.80; Third Book, \$.84; Fourth Book, \$.88; Fifth Book, \$.96.

Seppelt, Professor Francis X., D.D., and Löffler, Professor Clement, Ph.D. Authorized Adaptation from the German by Horace A. Frommelt: *A Short History of the Popes*. Based on the Latest Researches. St. Louis, Mo.: B. Herder Book Co., 1932. Pp. vi+567. Price, \$5.00.

Sergeant, Nellie B.: *Younger Poets*. An Anthology of American Secondary School Verse. New York: D. Appleton and Company, 1932. Pp. xii+436.

Smith, Rev. Thurber M., S.J., LL.D., Ph.B.: *The Unemployment Problem*. Milwaukee: The Bruce Publishing Company, 1932. Pp. xix+218. Price, \$2.00.

Studebaker, J. W.: Findley, W. C., Knight, F. B. and Gray, William S.: *Number Stories Book One*. Chicago: Scott, Foresman and Company, 1932. Pp. 144. Price, \$.60.

#### General

Hendrichs, F., S.J.: Translated from the Dutch by J. H. Gense, S.J., Ph.D.: *The Golden Chain of Truth*. Turnhout (Belgium): Brepol's Catholic Press, 1931. Pp. 230. Price, One Shilling.



Lamers, William M.: *Ned Haskins*. New York: Benziger Brothers, 1932. Pp. 171. Price, \$1.25.

McLaughlin, May Beatrix: *Chérie in Oldville*. New York: Benziger Brothers, 1932. Pp. 186. Price, \$1.25.

Negueruela, Nicolas Marin: *¿ Por Qué Soy Católico?* Barcelona: Tipografia Católica Casals, Caspe, 108, 1932. Pp. 196.

Smith, Rev. William J., S.J.: *The Spirit of Jogues Prep.* New York: Benziger Brothers, 1932. Pp. 177. Price, \$1.25.

Young, Rev. Joseph A.: *Shepherds on the Move*. New York: Benziger Brothers, 1932. Pp. 206. Price, \$2.00.

#### Pamphlets

Bussard, Rev. Paul: *If I Be Lifted Up*. An Essay on the Sacrifice of the Mass. Popular Liturgical Library, Series I, No. 4. Collegeville, Minn.: The Liturgical Press, 1931. Pp. 38.

Bussard, Rev. Paul: *Small Catechism of the Mass*. Popular Liturgical Library, Series III, No. 4. Collegeville, Minn.: The Liturgical Press, 1931. Pp. 24. Price, \$1.10.

Catholic Central Verein of America: *Official Report of the 76th General Convention held at Fort Wayne, Ind., August 23 to 26, 1931*. St. Paul, Minn.: Wanderer Printing Company, 1931.

Doyle, Rt. Rev. John M., P.A., LL.D.: *Saint Aloysius Church: The Old and the New*. Detroit: Centennial Publishing Company, 1309 Sherman Street, 1930. Pp. 48.

Dudley, Owen Francis: *The Church Unconquerable*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd., 1932. Pp. 24. Price, \$1.10.

*Editorial Opinion on Federal Relations to Education*. Newspaper Comment on the Report of the National Advisory Committee on Education, Washington, D. C.: N. C. W. C. Department of Education, 1312 Massachusetts Ave., N.W. Pp. 46. Gratis.

*George Washington*. Some Significant Readings and Tentative Programs for the Observance of the 200th Anniversary of His Birth. Washington, D. C.: N. C. W. C. Department of Education, 1312 Massachusetts Ave., N.W. Pp. 122. Price, \$2.25 (quantity prices).

Lord, Daniel A., S.J.: *Gateway of Grace*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd., 1932. Pp. 24. Price, \$1.10.



O'Connor, Rev. Patrick: *All Must Answer*. New York: The Paulist Press, 401 West 59th St., 1932. Pp. 32. Price, \$.05.

*Prayers to Saint Joseph (with Novena)*. New York: The Paulist Press, 401 West 59th St., 1932. Pp. 32. Price, \$.05.

Schmiedeler, Rev. Edgar, O.S.B., Ph.D.: *Parent and Child*. New York: The Paulist Press, 401 West 59th St., 1932. Pp. 32.

Torre, Giuseppe Dalla: *The Cardinal of Charity*. Memorial Discourse on the Work and Virtues of the Late Cardinal Raphael Merry del Val. New York: The Paulist Press, 401 West 59th St., 1932. Pp. 48.

University of the State of New York Bulletin: *Proceedings of the Sixty-Seventh Convocation of the University of the State of New York*. Albany: The University of the State of New York Press, 1932.